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ex dono vid. Hickes

A SHORT

VIEW

OF THE

Prelatical Church

OF

ENGLAND.

Laid open in Ten Sections, by way of *Quere* and *Petition* to the High and Honourable Court of Parliament, the ſeveral Heads whereof are ſet down in the next two pages.

Written a little before the fall of that Hierarchie, about the *year* 1641. by *John Barnard*, ſometimes Miniſter of *Batcomb* in *Somerſet* ſhire.

Whereunto is added, MM

THE

ANATOMY

OF THE

COMMON-PRAYER.

Printed in the year, 1661.

UMI

TO THE

HONORABLE

AND

High Court of Parliament.

HIgh and Mighty Power (under Soveraigne Authority) Assembled for God, for your King and Countrey; We distressed throughout the Land do earnestly begge commiseration and pitie at your helpfull hands: behold, see, and consider, how it is with us, and receive graciously our humble Petitions.

The wisdom of our God guide you make you also valiant for Truth and Right, and give you Magnanimitie of Heart, Unanimity of spirit to finish the Lords Work, for Gods glory, for the Churches peace, the Kings safety, the welfare of our Kingdom and Countrey.

SECTION. I.

OF the title of the Church, and why it is called Prelatical.

II.

Of the Principal persons in this Prelatical Church and their Dependents.

III.

Of the meanes to support their Prelatical greatness.

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A SHORT VIEW Of the Prelatical Church OF ENGLAND.

SECTION. I.

Of the title Church, and why it is called Prelatical.

THE Church of *England* now so called, is the Church of our Prelates, and may be rightly termed the Prelatical, or Hierarchical Church of *England*, received from *Rome* the seat of *Antichrist*, and set up here, after the Protestants fell off from that Papal Church, for it is framed of Prelates, and also of a Prelatical Clergy, and onely ruled by them.

Quere.

Whether any such Church was in the Apostles dayes, or any time shortly within 2 or 300. years after?

Whether any such Church be among any of the reformed Churches? or any where else, but under the Pope, the Beast which hath two Horns like a Lamb, but speaketh like the Dragon, *Rev.* 13.

Whether therefore it be guided by the Spirit of Christ, or by the Spirit of Antichrist?

Whether God ever permitted any mortal men to frame a Church after their wisdom?

For when he gave

1. The Pattern for his Tabernacle, to *Moses*, *Exod.*25.9. and 26.30. *Heb.*8.5.

2. The Pattern of his Temple unto *David*, 1 *Chron.* 28. 19. and vers. 11, 12, 13. 1 *King* 6.38.

3. The Pattern of the rebuilding of it to the Prophet *Ezek.*43.10,11.

He did not suffer *Moses*, nor *David*, nor *Solomon*, nor the Prophet, nor any after them to attempt such a thing. Was he so carefull for the Type and shadow, and not for the Antitype and substance?

Whether therefore a frame of a Church after an humane device, may not be altered, upon good reasons by lawfull power?

The humble Petition.

That it may be considered of,

HOw according to the Romish fashion by the name of *Church.*

1 *The Prelates understand only themselves, and (as they call them) their Clergy.*

2. *That they seclude the Nobles and Gentry, the whole house of Parliament, the Upper and Lower, from being of their Church, and so debar them from having any right to meddle in Church matters.*

When the title of Church (monopolized now to themselves) is taken in Scripture of the new Testament, either for

for the Ministers and people together, *Math.* 16.18. *Act* 12.1. and 13.1. and 9.31. and 15.22. and 14.27. and so usually.

Or for the people distinct from Ministers, Act 14.23. *where the people are called the Church before they had Pastors set over them, when Pastors and people are distinguished, there the people are called the Church, and not the Ministers, the Ministers are said to be of the Church,* Rev. 18.2.1.8. *The Churches denomination is from the people, who also are the Lords clergy,* 1 Pet.5.3. *the word in English is heritage, in Latine cleri, and in the Greek cleros.*

There is much complaint touching Monopolies in another nature, and justly, but this is taken no notice of, and yet this Monopolie is a mystery of mischiefs; for by this name of the Church assumed to themselves.

They dignifie very greatly their Prelatical power, as may appear by the 20. Article of Religion, which they have corrupted from that it was at first, set out in Anno 1561. *and* 1571.

2 *They decree what they please without controle, as is evident by their former and late Canons.*

3. *They strike an awefulnesse in all sorts under the sacred name of Church.*

When the Church representative ought to be gathered of both sorts (as they be now distinguished) of the learned and godly Laity, as well as of the clergy.

Why should therefore the noble Lords, *and the christian* Spirits *of the* Gentry *lose the right, into which the Holy Ghost (by calling them and the rest of his Church) hath invested you? In former times Parliaments have confirmed Injunctions Ecclesiastical, and our Service Book, containing Gods worship, matters of an high nature, and why not will so? And if the Nobles and Commons can claim so much, as to ratifie the matters Ecclesiastical being concluded upon, I hope it is by perusal thereof before, else how can they in judgement confirm them? And if they have wisdom from God to confirm them made, why may not some chosen men be appointed to consult with the convocation house, about the framing of those things which are to be set forth, seeing they very much concern all?*

The Brethren, in the great council at Jerusalem, *were not shut out, while the Apostles and Elders came together to consider of a great controversie in Divinity, and in making their decrees, but*

when they were sent forth, they passed under their own name and the name of the brethren also, Act.15.6.22,23. David *consulted with the Laity, as well as with the Priests and Levites, to bring up the* Ark *of God,* 1 Chron.13.1,2,3. Hezekiah *concerning the keeping of the Passeover, took counsell thereabout, not with the Priests onely, but with his Princes, and all the congregation in* Jerusalem, 2 Chron.30.1,2.

This Monopoly was not then learned among Gods people, nor among the holy Apostles in their dayes.

SECT. II.

Of the principal persons in this Prelatical Church, and of their Dependents upon them.

1. *Their two Provincials Archbishops.*

THe one of the Province of *York*, Metropolitan of *England*, the other of *Canterbury* Metropolitan of all *England*.

Dependents of Canterbury.

1. His Prince-like retinue.
2. His Domestick Chaplains, and the rest.
3. Houshold Servants.
4. All his Officers for temporalities, and the Revenues thereof, which are very great.
5. All his Spiritual Officers under him, which are these
1. His Vicar General.
2. His Guardians of Spiritualities.
3. The Dean of the Arches, with all the number depending upon them.
4. His many Courts.

The Court of Faculties.
The Court of Audience.
The Prerogative Court.
The Delegates.
The Consistory in *Pauls*.
The High Commission Court.

With

With the ſwarms of attendance on theſe Courts.

Advocates,	}	*Meſſengers,*
Regiſters,	}	*and Apparitors,*
Doctors,	}	*With all other belonging*
Proctors,	}	*to them all, which come*
Purſivants,	}	*to many hundreds.*

Quere.

Whether all or any of theſe be of divine inſtitution?

Whether the words of Chriſt forbidding to be called gracious Lords, extend not to theſe, *Mat.* 20. 25, 26. *Luke* 22. 25. 26. *Mark* 10. 42, 43, 44, 45.

Whether any Spiritual function ordained by Jeſus Chriſt, ſtandeth in need of ſo great a Prelate, and ſo great a dependance to diſcharge the Spiritual duties thereof?

Whether this greatneſſe hath been any time the ſupport of goodneſſe, and of good men in their places? or rather hath not from this greatneſſe riſen great troubles, as at this day, and much perſecution, almoſt ever ſince the beginning of Reformation?

The humble Petition.

That the immeaſurable greatneſſe of theſe gracious Lords might be taken away, and the number of thoſe their Dependants leſſened.

That they might be made to ſhew themſelves Arch-preachers of Chriſts Goſpel, and to attend upon ſome particular Flock to feed them.

That they might not be of Princes counſel, for commonly God leaveth ſuch to become ill Stateſmen, becauſe they do contrary to Chriſts bidding.

It ſhall not be ſo with you, Mat 20.26. Luke 22. 25. Mark 10. 42 *and for that they neglect the ſacred calling of the Miniſtery, which is to be of Chriſts heavenly counſel, to give attendance unto temporal affairs, and to be of earthly Kings counſel.*

II. *There be twenty four Biſhops Dioceſan Lord Biſhops.*

They are ſeated in ſeveral places throughout the Kingdom.

Of

Of these three are under *York* { *Carleile*, *Durham*, *and Chester*.

All the rest are under *Canterbury*.

Dependants on these.

Their traine of Domestick Servants.
Their Chaplaines.
Their Officers concerning their temporalities.
Their 24. Courts.

And hereto belong,

26 Chancellours, with waiters on them,
24 Registers with their men,
24 Gentlemen Apparatous.
48 Proctours, if but two to a Court.
120 Apparitours at least, more then a good many.

QVAERE.

Read Tim. and Titus unbishoped.

Whether these Diocesan Bishops be *jure divino*, and have warrant from Scripture?

Whether St. Peters speech reacheth not to them, that they should not Lord it over Gods heritage, by over-ruling it, 1 *Pet.* 5. 3?

Whether we cannot be as well without them, as all other reformed Churches; or whether we will condemne those Churches for casting them out, or not receiving them in?

Whether this be not a mockery to say, *no Bishop no King*, seeing they also say, *no Ceremony no Bishop*, therefore *no Ceremony no King*, what a weake standing bring they a King unto? But a King is Gods ordinance; not so they? And in *Denmark* hath been a King and no Bishops this hundred years?

Whether Bishops wanting in Dioceses, upon vacancy some ten, some twenty years (as some have been) may not be so for more years, & so forever? And if they may be wanting in a Diocesse, why not in a Province, and so why not every where?

Whether may not our King, as lawfully cast them out of

of his Dominion, as did the King of *Denmarke* his Grandfather out of his Kingdome?

Whether by their authority have they advanced true Religion, or upheld meer formes of it, as shews, habits, gestures, and Ceremonial observances, rather then the power of godlines?

What wickednesse and vanity is suppressed by him; nay, what errour, what vice, Idolatry, and prophanesse groweth not under them?

What one made better by them in the wayes of God?

What one brought to a pious reformation by their Citations, Excommunications, and imposed Penancies?

The humble Petition,

That they may be seated in Pastorall charges, every one over a Particular flock, as all the first Bishops were, there to preach, and teach the people, and so their many dependants might be taken away.

That their Chancellours be removed from them, and their overswaing masterfulnesse in their Courts be taken down, and cut off.

That they, their Officers, and their Courts be brought under some such authority, as may rule over them, question them, and duely censure them, when there is just cause, and not suffer them to be like Kings, free without command, or any power of censure at all over them, is it fit they should judge all, and be free from the judgement of any?

III. *There be threescore Archdeacons under these Bishops.*

Dependents on these.

They have threescore Courts to which do belong Commissaries, Officials, Surrogates.

60. Registers with their Servants.

120 Proctors, if but two to every Court.

200. Apparitors at least.

The whole number appertaining to Archbishops, Bishops Archdeacons, with the many Peculiars, are judged to be no fewer then ten thousand persons, which need yearely 200000 pounds to maintain them all, the greater and inferiour ones, reckoning but 20. pound a man, when many have

have an hundred a year, ſome 200. l. others more.

Quære.

Whether theſe ſwarmes of waſps, be of neceſſary uſe in the Spiritual Kingdome of Chriſt?

Whether their Courts be reformative or deformative?

Whether there is any likelihood, that their groſſe abuſes of Gods ordinances in ſending out Excommunications, and their commuting of Penances, &c. can be bleſſed of God to bring an holy reformation?

Whether it can be probably imagined, that thoſe Courts can reform others, which in themſelves are ſo corrupt, and mercenarie, and do imploy ſuch baſe and lewd companions in a ſpiritual buſineſſes, as be the Apparitours whom either they cannot, or will not reforme.

Whether their Courts being taken away as in all other reformed Churches, their want ſhould be bewailed, and their ſetting up again be deſired?

Whether the maſſe of money which is ſpent by theſe, ſo many thouſands might not well be ſpared, and far better employed?

The humble Petition.

That theſe Courts *be not longer permitted to take in ſo many thouſand* Preſentments *every halfyeare, only to make ſuch gain of the people, as they do; for they reform no mens perſons, but plague their purſes.*

That ſome other way might be conſidered of, agreeable to Gods word and the godly practiſe of other Churches for ſuppreſſion of vice, and the maintenance of vertue in every Pariſh.

That their lewd Apparitours, ſo many and ſo baſe be not longer ſuffered.

That in their Courts *their proceedings may be open to the hearing of all, and that they lap not up buſineſſes in ſecret, as their manner is to ſhut their* Conſiſtorie *door, where they do as they pleaſe with Delinquents.*

That they delay not men in their Courts, *forcing and vexing poor men to come very often, ſome have come eight, ſome* 10. *ſome* 16. *times before they can be diſmiſſed, a grievous vexation to needy labouring men.*

SECT.

Sect. III.

Of the means to ſupport their Prelatical greatneſs.

THeſe have their Lordly Palaces and great houſes.

They have their Eccleſiaſtical dignities, and ſpiritual offices, and what do thereto belong.

They have their Baronries, and the ample Revenues thereof.

Viis et modis, ſuch is their Income, as it cannot but amount to four hundred and fifty thouſand pounds *per annum*, if not more, ſo much their greatneſs comes unto, as the ſtate of a King may be ſupported not a little therewith.

Quære.

Whether the true officers of the Church of Chriſt, need ſo much to bear up their train?

Whether Chriſt be hereby better ſerved by them, or followed of them?

Whether their ſtudies are more bent to advance the Churches ſpiritual good?

Whether are they more ſequeſtred to the wayes of God, to attend Gods ſervice, the reformation of ill mens lives, the ſetting forward thoſe that are good in the pathes of grace?

Whether do they take the more time to apply themſelves to Faſting, to praying, to preaching, to do workes of piety, and works of charity?

Whether do they not rather intrude into ſecular affairs, and into State buſineſſes, to the diſgrace of the Nobles, and Gentry of the Land, and the peace thereof?

Whether are they more bold againſt ſinne, to ſuppreſſe it in all ſorts? Or are they not hereby the more Lordly minded to beare up themſelves and to cruſh all that juſtly find fault with what is amiſſe in them?

Whether are they not hereby higher from controle and leſs ſubject to any cenſure, both they and ſuch as depend upon them?

Whether may not the King paire them as well as did

bleſſed Queen *Elizabeth* ſome of them in her daies; Or as King *Henry* did the Lord Abbots, and Lord Priors, with all their ſuperfluous meanes; For thoſe were of men, and ſo are theſe, and not of God?

The humble Petition.

That they be made to change their Palaces for countrey Parſonage houſes, there to keep hoſpitality, and feed the people with the word of life.

That their Baronries be taken from them, and ſo the Lordly title, and not be ſuffered to ſit any more in Parliament, as Lords there.

That their thouſands be reduced to ſome hundreds, and ſo their Officers and retinue made fewer.

What need a true Paſtour be ſo pompous and Lordly great to do his heavenly office for Chriſt in preaching; and in all other ſpiritual duties?

SECT. IV.
Of the Prelatical rule and Government.

THeir rule is partly after the Canon Law yet in force, and partly after their owne framed Canons and Articles, and not according to Gods word.

The manner of their ruling is Lordly, and alone in their inferiour Courts, and in the high Commiſſion Court, their power is unlimited, citing, examining, ſwearing, judging, fining, and impriſoning as they pleaſe, one of the moſt inſufferable evils in this Kingdome.

The ends which they do aime at in governing are theſe.

I. To keep their own greatneſs, even by exacting oaths for it, as the oath of Canonical obedience, and the late oath in the new Canons.

II. To hold others in ſubjection under them, as they like beſt, by citing to their Courts, by haſty ſuſpenſions, by raſh and very abuſive excommunications, &c.

III. To

III. To enrich t hemſelves, gathering very much wealth. The means are theſe,

I. By ordaining Deacons, and Miniſters for money four times a year, by which they put up yearly hundreds of pounds.

II. By inſtituting and inducting Parſons and Vicars, when Benefices do fall, and ſo ſcrape together much out of 9285. livings, 3l. for every one, one way or other, which in time comes to many thouſands. Some have paid 7. pounds.

III. By making Rural Deans yearly (where they be) in every Deanry, And for the oath taken, ſome pay 8s. 6d. or a Noble, but no benefit to the Deanry at all, but to execute Biſhops mandates.

IV. By granting Licenſes, which ought to be free.

I. To Beneficed men to preach in their own Cures, though at their ordination they give them authority to preach, yet may not they afterwards without 10s. for every licenſe, look then how many licenſed Preachers there be (whether they preach or no) ſo many 10s. is paid, ſuppoſe there be in 9285. Pariſhes, but 6000. of them, the ſum cometh to 3000. pounds. Thus they pay money to have leave to diſcharge their higheſt duty of their office.

II. To Curates, who muſt pay for a licenſe to read prayers in ſome place.

For a licenſe to preach.

For a licenſe to teach School, undoing poor beginners before they get any thing.

III. To Clerks of the Pariſh to be Clerks.

IV. To Phyſicians to practice Phyſick.

V. To Midwives to do their office, for they have ſtill in all trades and profeſſions to gain money.

VI To parties which are to be married without Banes asking, and in times prohibited, and both for money allowed, yet againſt Law.

By abſolving after a raſh ſuſpenſion, after a prophane excommunication, and both for money.

By aggravations for money.

VII. By putting men to clear themſelves by oath, with their Compurgators, for money.

VIII. By impoſing Penance, which the richer may commute for money. But the miſerable poor (doing their penance) cannot be freed from their Courts without money, though they beg for it, muſt ſtand excommunicated, and ſo be ſhut out of the Church and given over to the Devil, for non-payment of money.

IX. By willingly receiving any ſecret information (true or falſe) to call any before them, putting them to the oath *ex officio*, to catch them and make them pay money.

X. By interdicting of Churches, & whole Congregations.

XI. By framing very many Articles, forcing Churchwardens to preſent upon oath that they may get money.

XII. By Probates of Wills, and by granting letters of Adminiſtrations.

XIII. By ſuits about Tythes, and long delaying thereof, much money is ſpent of others, but gotten by them; and thus a maſſe of money is gathered together of them, to the great vexation of his Majeſties Subjects, eſpecially of the meaner ſort.

Yea ſo ravenous they are for gain, that on faſting dayes appointed, they ſend out every time a book, which yet is one and the ſame, with ſmall variation, and for it do exact 8d. which in the ſeveral Pariſhes amounts to above 300l. Thus of ſolemn faſts ſhameleſly they make gain, and charge without cauſe the people.

At this laſt Faſt a farthing paper prayer they ſent forth, and took 2d. for every one, which comes to threeſcore and ten pounds; They can do nothing except they or their Officers lick their fingers.

Quære.

Whether ſuch a rule and authority, by ſuch Canons, in ſuch a manner, and for ſuch ends, can be approved of God, or any longer ſuffered of men?

Whether this be not to make money of Gods holy ordinances, and to gain by ſin, what hope of a bleſſing can there be by ſuch a baſe kind of Eccleſiaſtical government?

Whether it be not fit and juſt to ſqueeze ſuch Spunges, and ravenous Harpyes, by finding out their illegal courſes, and puniſhing them.

The

The humble Petition.

That they may not rule by the Canon Law (which yet is in force so far, as it toucheth not the Kings Supremacy) nor by their own devised Canons, but by Gods word, and by such Canons as agree with the word, and are made with the full consent of the Convocation, and confirmed by Act of Parliament.

That in ruling they Lord it not alone, but that they sit with learned, godly, and grave assistants, keeping within the bounds of the Lawes, doing neither contrary to, nor besides them, nor yet dispense with any, as they do for marrying without banes asking, and in times prohibited.

That they keep not their Courts, nor send out Processe, Summons, Citations nor proceed to censure in their own names, or stile, nor use onely their own seal of office, and armes, as they do, thereby denying their power to be derived from the King, this is an unsufferable usurpation.

That they be made to acknowledge their authority, not to be divine, but humane, from the King, as hath heretofore been fully acknowledged.

That the power of the high Commission, in ministring the Oath ex officio *be taken away, as also in all other inferiour Courts, and that it may be a limited power under Law, in all the proceedings, in citing, examining, judging, fining, and imprisoning, that so the complaints of Gods Ministers might not still cry aloud in the Lords ears to bring down wrath. Who can but pity with tears of bloud, the unsufferable misery of* M. Peter Smart *of* Durham, *for preaching against setting up of Images and Altars, the severe handling of Mr.* George Huntly *Minister, and very many others heretofore and of late years, now famously known.*

That by their high authority they may not be suffered, to hinder such as be troubled from taking the benefit of legal courses to help themselves, and neither Judges and Lawyers made so to fear, as the one sort dare not freely plead for them, nor the other judge but with fear of them, as they ought not.

That seeing they are otherwise sufficiently provided for, they make not such wicked gain in making and instituting Ministers, in giving licences, in imposing penance, in absolving, and in all the

rest

reſt before named, to the great grievances of his Majeſties ſubjects, robbing them of a treaſury of money, and making ſale of Gods holy Ordinances.

Is there Simony in buying a Benefice, and none in giving money for the uſe of ſpiritual gifts?

That they make no encroachment upon the ſubjects liberties, as they do prove fully by the Author of the Breviate.

SEC. V.

Of their Prælatical Viſitations and in theſe, Theſe are pecuniary meerely for money.

I. Are Biſhops Viſitations.

I. *Church-wardens* of every Pariſh and Chappel are called, who receive a book of Articles, to preſent by, if any are wanting, they are warned to appear at their *Court* with coſt.

Theſe *Church-wardens* pay for their book of Articles every year (though the very ſame) and for other things, as alſo for writing their preſentment by a *Clark* (which they themſelves could do) 2s. 4d. which in 9285. Pariſhes, commeth to 1058l. and odd moneys, beſides Chappels, which be here and there many.

II. Miniſters Beneficed.

Theſe pay for Licences to preach, if they have none.

Then they pay xxd. or thereabouts for ſhewing their letters of Orders, & their Licence to preach unto the Regiſter, at every Bps. Viſitation, though ſeen and allowed of before.

After for Procurations to the Biſhop, 4s. a piece.

To the Gentleman Apparitour 8d. but the abler ſort pay xijd.

Laſtly, ſometimes the Biſhops crave benevolence, as the occaſion is, but the ſumme they will ſet down, and threaten thoſe that refuſe their rate.

Beſides all theſe they pay Paſchal rents or Synodals to the Archd. in the Biſhops viſiting.

III. Curates.

If they want Licences to read, preach or teach a School, then they pay for them.

Alſo for ſhewing their letters of orders, ſo that in 9285. Pariſhes,

Pariſhes, the ſumme will ariſe to ſome thouſands of pounds.

Thus they do at Archbs. viſitations, but when an Archb. comes newly to *York*, the *Parſons and Vicars, though never ſo poor under him, give him the tenth of their living for a benevolence to help the poor Archbiſhop to ſettle himſelf to 5. or 6. thouſand pound a year, which extorted benevolence if not paid him of the pooreſt Vicar, the Reverend Father out of his mercifulneſs, will pitifully afflict him in his Court?*

II. Archds. Viſitations.

Theſe be twiſe a year, here the Church-wardens do as before.

The Miniſters pay.

At *Eaſter* Viſitation their paſchal rents, or Synodals, which ſummes are not a like to all, ſome pay 5s. ſome leſs.

At *Michaelmas* they pay Procurations, ſome 7 s. ſome 10 s. ſome leſſe; but its judged that Miniſters pay yearly at Viſitations, throughout the Land 4 or 5 thouſand pounds, ſome reckon more.

And what is all this for?

1. *To call every Miniſter by name, and to pay as is aforeſaid.*

To call Churchwardens, Queſtmen, Sidemen, or Poſts (as ſome name them) to take their oaths, to make preſentments, that men may be brought into their Courts, to get money.

Quære.

Whether theſe viſitations be after God or man?

Whether any can hereby be bettered by them, either for Life or Doctrine?

Whether any reformed Churches keep ſuch kind of Viſitations, and ſuch a manner of Viſiting?

Whether theſe be worthy of ſo many thouſands of pounds, for calling ſuch Viſitations?

Whether ſuch meetings be worthy the aſſembling together of ſo great a number of the Clergy and Laity?

The number out of 9285. Pariſhes, to wit, one Miniſter beſides Curates, and foure men, Church-wardens and Sidemen, or Poſts, beſides two in every Chappelry, are above 45. thouſand at one viſitation, and at both the number double, is 90000. where if they expend alike, twelve pence a man, for dinner and horſe-meat, as uſually they

they do, the ſumme doth ariſe in both the Viſitations throughout the Land, to 4000. and 500. pounds yearly.

Why ſhould men caſt away ſo much money yearly, year by year, for upholding them in ſuch vain Viſitations, injurious to others, and only gainful to themſelves?

The humble Petition.

THat *ſome way may be taken, to make more uſeful theſe Viſitations, in calling together ſo many thouſands, than thus only to fill their purſes.*

That neither the Biſhops, nor Archds. be permitted to frame Articles, ſo unlawfully out of the Canons, with ſundry of their own additions, as may appear by comparing of ſome of their Articles with the Canons, which every Pariſh are bound to have, and ſo need none of their Articles.

That threeſcore and fourteen thouſand men be not conſtrained to ſwear threeſcore and fourteen thouſand Oathes yearly, as they do to their ſouls damnation without Repentance: For,

I. *Not any do, nor can keep the Oath in preſenting all offences, faults, defaults, and crimes (as they call them) mentioned in ſo numerous Articles, and ſo do forſwear themſelves with breach of Oath, goeth through the whole Land, and with every oath goeth a curſe.*

II. *If men ſhould preſent for offences, faults and crimes, every thing according to every Article, then they curſedly ſwear to preſent for offences, faults, and crimes, which before the Almighty GOD are none; as for inſtance,*

1. *A Miniſter to preach in his own charge, without a Licence or in a cloake.*

2. *A Father at* Baptiſme *to offer to the Miniſter his own child, and undertake for the Infants education, and ſo prevent an high preſumption of others, who may be witneſſes, but not undertakers, promiſing for the child that which they neither can, nor ever intend to do.*

3. *Some going to another* Pariſh *to hear Sermons (which at baptiſme they are exhorted unto) when they have none at home.*

4. *Some meeting together to read the Scriptures, and good*

Bookes

Bookes allowed to be printed, to sing Psames, and pray together.

5. *A poor man, and in need to work upon an holy day for reliefe of his poor family.*

6. *A Minister or a Deacon having unworthily taken those callings upon them to leave the same upon trouble of* Conscience, *because they find themselves to be utterly unfit, and to betake themselves to some more fit course of life.*

7. *One for having his Hat on.*

8. *An other for not standing up, at the* Creed, *others for not bowing, or not putting the Hat off (which they may not have on) more at the name of* Jesus, *than at* Lord *and* Saviour Christ.

These and other such like who dare to present for sins, offences, crimes, and faults before God?

And yet Church-wardens and Sidemen *do so, to the grievous wronging of their own souls.*

Oh take pitty, take pitty of this their perjury and sinful swearing, bringing a curse upon them.

That a Bishop in his visitations do go abroad to visit, and not force all Ministers, and many old men to come to him many miles, when he is but one, and they very many, for this is a making of them to visit him, and not he them; but all this is to spare his own pains, and his own purse, that which he gets at such Visitations, may be his without any expences. Provident Prelates.

Sect. VI.

Of the Prælatical *Churches.*

THe Prælatical Churches, besides their private Chappels, are the great and vast Cathedrals, or other *Collegiate Churches.*

Dependents of these.

26. Great Deanes next unto Bishops with their Attendents and Servants.

544 Canon Residents and Prebendaries.

The rest also are many hundreds.

As { Their Vicars.
Petitanons.
Singing men and boyes, Choriſters.
Organiſts.
Goſpellers and Epiſtlers.
Virgers, and who elſe appertain to this idle and fat fraternity.

A 300. or 400. Thouſand pounds yearly in lands, Rents, Leaſes, and other Revenues, and profits do thereto belong.

Quære.

Whether ſuch idle Droans are worthy of ſo much for their ſervice, ſuch as it is?

Whether *Jeſus Chriſt* cannot be better ſerved with farr leſs coſt, and better pleaſed?

Whether all theſe thouſands might not be better employed to greater good, in the training up of thouſands in divine and humane Learning.

As thus,

I. That never a Dean have any Paſtoral charge, but be continuall reſident at the Cathedral Church, being a godly and learned Doctour, there to read twice or thrice a week a Divinity Lecture, and interpret the *Scriptures*.

II. That all the Canon reſidents be alſo without Paſtoral charges, and that they be learned, grave, and godly Divines, or elſe others in their ſtead, choſen out of the Univerſities, to aſſiſt the Doctour Deane in and about ſpiritual and divine exerciſes, daily to ſtudy controverſies, caſes of conſcience, and ſome ſpecial Tracts of Divinity, &c. that other Miniſters in the Countrey may come thither for help, and for better information of judgement, as need ſhall require.

III. That the greater part of the reſt of the Prebendaries, be turned into ſpecial ſelected Schollers, Graduates out of either Univerſity, ſuch as for natural gifts, their Learning in Tongues and Arts, and pious diſpoſition by grace, do give very good hopes to become good Divines, and here trained up under the Deane, and the other Divines for the miniſtery.

IV. That

IV. That seven of the best, Prebends be allotted to seaven learned men, to become Schoolemasters to teach Scholers.

Every Schoolemaster to be accurately skilful in one Art, and secondly to have ability withal to teach the said Art to his Scholers, with some speed and dexterity.

The
1 To teach to write very fair.
2 To teach Musick.
3 To teach Grammer only.
4 To teach Rhetorick.
5 To teach Poetry.
6 To teach the *Greek* tongue.
7 To teach the Hebrew.

That their Schollers may come thus furnished to the Universities, there to learn Logick and other Arts, and to take the degrees of Schooles. Every Master must make known the aptness and untowardnesse of every Scholler, that the Master may not be troubled with uncapable boyes.

V. That the Vicars, Peticanons, singing men and boyes, with the rest be turned into Schollers, ingenious Lads, pickt out here and there from among mean mens children, to be brought up under the aforenamed Schoolmasters, to be after sent to the *Universities*, and maintained there by some Revenues belonging to the Cathedrals, that so they may be taken thence, if they prove not unworthy, and brought back again as places be void, to be trained up for the ministry.

By all these in the Cathedral Churches Gods publick worship, Morning and Evening might be performed.

And by this pious and profitable transformation of these *Cathedrals*.

1. When any Benefice falls void, hither may the Patrons come for a learned and godly Minister, taking their choise.

2. If any Pastour happen to be sick, or have just occasion to be absent, hither may he send for one to supply his place for preaching and prayer he till be well, or return home.

 Were

Were this ſo happily done, who could but approve thereof, *if godly and wiſe hearted.*

The humble Petition.

THat the goodly Revenues belonging to theſe Cathedrals, be employed to ſome ſuch good and godly uſe, as the wiſdome of the ſtate ſhall think fit, for better advancement of Gods glory, Learning and Religion, then now they be.

That the ſo many needles Prebendaries might not be allowed, nor to take up ſo great ſummes as ſome do, for preaching 2. or 3. Sermons a year, either by themſelves, or by ſome other, whom they can hire for a noble, or an angel a time.

That the ſo many gifts of livings in the hands of Biſhops, Deanes, Archd. and the reſt, be looked into, for better beſtowing thereof, then they commonly be.

SECT. VII.

Of the Prælatical *Service.*

THe Prælatical Service, is the Cathedral ſervice, conſiſting in theſe things.

1. In a long wearisome Liturgie, read after a ſinging manner, ſyllable and words drawn out unto a tedious length, wh ch Liturgy is framed out of 3 Romiſh books, the *Breviary, Purtuis, and the maſs book*, ſo as King *James* ſaid of it, that its an ill ſaid Maſſe, from which it needeth purging, and from ſome vain repetitions, and from a corrupt tranſlation of holy Scriptures, and other abuſes thereof

2. In an unedifying ſinging, and piping on Organs.

3. In ſuperſtitious crynging to the name *Jeſus* towards the Altar, towards the Eaſt.

4. In a formal obſervation of Habits, Surpleſſes, Hoods, Copes, variety of geſtures, and ceremonious devotious deviſed by men.

Quære.

Quære.

Whether ſuch a Service Book (as the Papiſts called it, an Apiſh imitation of the Maſſe) be well pleaſing unto God?

Why we ſhould uphold ſuch a ſervice, which nouriſheth a bare reading Miniſtry, nuſſles people in ignorance, and which no reformed Church have received to uſe?

Why is it not ſuffered to be reformed, in ſuch things as have been witneſſed againſt, from the beginning of reformation, and for the reformation whereof many thouſands have petitioned, many hundreds have been ſuſpended, deprived, and impriſoned?

Why is it that no end will be put to the miſery of ſuch who are men of tender Conſcience, and do deſire God knows, to live in peace, ſeeing now a whole Kingdom refuſeth it, and that with the danger of their utter undoing.

The humble Petition.

That ſuch a Liturgy *might be framed, by godly and learned men thereto appointed; as may be freed from corruption, and caſt into ſuch a form, as may have no reſemblance to the* Romiſh Service; *for by this* Papiſts *are but hardned, and others offended fall away.*

That nothing be allowed to be in Gods ſervice, which cannot be proved by ſome warrant *out of Gods word; for the Scriptures are a perfect* Rule *for any thing neceſſary, either in ſubſtance or circumſtances, in and about the holy word of God.*

If any doubt of this, it ſhall be proved punctually to him.

That no Ceremony be ordained, but what may be found to agree with all the Apoſtles Rules, *made for the uſe of things indifferent.*

That the uſe of them be free, and not rigorouſly impoſed; *nor the failing otherwiſe of painful and peaceable men, to conform in ſome things be more ſeverely looked after, and puniſhed more ſharply, than the groſſe enormities of their conformitant* Prieſts.

SECT.

SECT. VIII.
Of the Prelatical Miniſtery.

THe conformitant Prieſts (ſo they now are called) which properly belong to this *Prelatical* Church, and come from curſed *Rome*, are theſe,

1. All dumb Miniſters, of which there be yet in the Land 1. or 3000. if not many more.

2. All Pluraliſts, of which there be very many, in ſome *Dioceſſe* 30. in ſome 40 why ſhould ſome have two, other *tot quotes*, when *worthy men have not one?*

3. All *Non-reſidents* in *Cathedrals* and *Collegiate Churches.*
Prebendaries ſome.
Heads of ſome *Colledges.*
Domeſtick Chaplains.

4. All *Curates*, which are
Under Pluraliſts.
Under Non-reſidents.
Under ſome idle Doctors, and ſome other Parſons *and Vicars.*
Under Lay and impropriate Parſons, *the number of which are* 3800. *and odde in this Kingdom.*

5. Moſt of them idle *Drones*, monthly and quarterly preachers, or which preach perhaps once a year, or not at all at home, though it may be now and then abroad.

6. All lewd and baſe Miniſters, as alſo the meer worldlings, and Mammoniſts, of which ſort there be no fewer then ſome thouſands.

7. All Popiſhly affected, and all Arminians may be added to theſe, to make up theſe locuſts, under their King *Abaddon* and *Apollyon.*

Quære.

Whether theſe be ſufferable in any Reformed Church of Chriſt?

What care hath been taken hitherto, to reform this ſo great wickedneſſe, and miſchief to Gods people?

How many thouſands periſh under theſe for lack of *knowledge*, are their bloud of no price with men, whom *Chriſt* hath purchaſed with his own bloud?

The

The humble Petition.

That there might be a ſpeedy redreſſe concerning theſe ſo much ſpoken againſt, and written againſt from time to time, diſallowed of God, and all Chriſtian Churches (ſeparated from the Church of Rome) and not tollerable in Chriſt his Church, where he is to reign by his own Word, in his own Ordinances, as he hath appointed.

SECT. IX.

Of their Prelatical Convocation.

THis is a Provincial Aſſembly, for the Province of *Canterbury*, which conſiſts of the Archbiſhop, the Preſident of all the other Biſhops under him, *Deans*, *Archdeacons*, with others, and of the two Miniſters choſen out of every *Dioceſſe*, *called the Clerks of the Convocation*, to the number of fourty and odde.

Theſe Clerks ſhould be choſen freely, by the free publique conſent and voice of all the Miniſters, in every *Dioceſſe*, but the *Prelates* propound whom they liſt or like beſt for their purpoſe; and do *ask voices*, which are given to them of many through fear, *ſo as the choice is not free as it ought to be.*

II. That which is intended to be done *there is contrived and hammered in the head of the Archbiſhop, and ſome few with him, to which the reſt of the Biſhops do conſent.*

III. In the lower Houſe, the *Prieſts*, *Parſons*, and *Vicars*, thoſe *Clerks* ſit there to gaze one on another, and to tell the *clock*, waiting for their Leſſons, from their Lords the Prelates.

There is no *freedom* of voices, they dare not conſult among themſelves, to promote the cauſe of Chriſt, and to reform abuſes.

The better ſort are the feweſt, and are
Either over-awed by the greateſt,
Or born down by the worſt.
So as they be made to conſent unto the making of ſuch

Canons

Canons, as they would not, and these are thrust upon us as the constitutions of the Church of *England*, when its nothing so, but of a stong faction of *Prelates*, and their *Adherents*, who set them forth, and obtrude them upon us unjustly.

IV. The canons they make, are many, not a few of them to uphold their Prælatical authority, and unapproveable courses, many of them without warrant from holy Scripture.

Some of them against Scripture.

Some of them superstitiously Ceremonious.

Some of them blind Canons, as *these*,

1. Against Popery and *superstition*, *but they tell us not what Popery is*, *what superstition is*.

2. Against *Socinianisme*, but without declaring what that damnable *heresie* is, almost every one of them needeth examination and to *be rectified* for *the peace of Gods people*, *and the* Churches Edification.

Note moreover that in setting forth their so many canons, there be none charged against Arminianisme, that Semipelagian *Heresie*.

None against the *Prelates themselves* for their innovations, and exorbitancies, as if they could not erre, nor ever do amiss.

Lastly, before they break up, they look not to have their canons ratified by *Parliament*, as they ought; but do make themselves as Clergy men, only to be the Church, and not any else in the Land, with them to be Church, which should not by godly wise men be digested.

V. After the dissolving of this their Convocation, they presume,

1. To make it a Synod, without a new call, and Summons. 2. To give great summes out of all Parsons and Vicars purses, under the name of a *benevolence*, and yet rate every one at a certain summe, as a subsidy, and that under the penalty of deprivation and utter ruine of them that do not pay, setting forth a book to this purpose, which they will that Lay men should not see.

VI. After some space of time.

1. They

1. They colle& Articles every Biſhop in his Dioceſſe, and every Archdeacon in his Archdeaconry out of thoſe Canons, which Articles they impoſe upon all Churchwardens and Side-men, and by them to preſent upon oath.

Then if any thing happen to become queſtionable, touching the Canons or other things, for and about their Church, their Service and Ceremonies, every Biſhop in his Dioceſſe doth take upon him to give a ſenſe, and an interpretation as he pleaſeth, on which we muſt reſt, though it be never ſo abſurd, and not take the words as they be in the letter, till there be another Convocation to decide the queſtion, and doubt ariſing, as they ought to do.

And if men be not ſatisfied, they labour to gain the help of Royal authority, by ſome publique declaration, to make good what they ſay and do; and ſo lap up all under the authority of the Church.

Quære.

Whether ſuch a Convocation can juſtly be approved?

Whether ſuch Canons coming forth are to be held the Canons of the Church of *England?*

Whether they be of all to be ſubmitted unto, before they be confirmed by A& of Parliament?

Why more Canons are added, and not rather the other reformed?

Why they eſtabliſh and countenance all their decrees, ſo as if they were of an unchangeable nature, ordained without errour, and neceſſarily uſefull ever and every where?

The humble Petition,

That his Majeſty, the noble Lords, the worthy Commons of the Houſe of Parliament, *would carefully ſee, that the Convocation be gathered lawfully, that voices be free therein, without an overawing power, that nothing be there decreed, but with a ſerious examination, and full conſent of the Houſe, and not be permitted to paſſe without an A& of* Parliament; *for if this kind of Convocation, and their ſuch proceedings as have been, be ſuffered to paſſe, they will Lord it over us ſtill, and ſo the people of God then will never be in peace.*

Oh consider, how in the Parliament they have been prevalent over their equals, and betters; in the Convocation then they must needs domineer over all their underlings, on whom they can avenge themselves afterwards, if they find any wisely and with courage to have affronted and crossed any of their intents and purposes.

SECT. X.

Of the great and manifold evils of these Prelatical Governours.

THey bear up themselves mightily by their Revenues and Baronries, strengthning themselves in their pomp and in their pride to overtop whom they list.

They become as great Peers of the Land, and sit in Parliament with them cheek by jole, to affront all the Nobles of the Kingdom, to bear down the House of Commons, and perhaps to procure the dissolving of Parliaments, to the great disturbance of the whole Kingdom and State.

They have raised up a *bellum Episcopale* to dash two Kingdoms one against another, to the shedding of much bloud, if God in mercy prevent it not.

They keep up a Romish Hierarchy among us, full of corruption, which they suffer not to be reformed.

They uphold the fore-named sinful Prelatical and Priestly Clergy, so as those their Priests be conformable to all their Rites and Ceremonies, they may in a manner live as they list, and be supported against all those that shall attempt their reformation.

They are pleased with the peoples ignorance, and their contentednesse, resting in a long read Service, without better instruction, holding reading to be preaching, and preaching no part of divine Service, that so such silly people might be misled in grosse blindnesse, perishing for lack of knowledge.

They suppresse Lectures and also Sermons in the afternoon, and allow no questions in catechising; but onely such as be in the very common Catechism, much hindering increase of knowledge.

They will permit no Minister to preach nor to expound in

in his own Pariſh without paying for a Licenſe, for which when he hath paid, they never care whether he preach or no.

They will allow none of the people to ſeek for inſtruction, when they want it at home, nor yet preſſe the Miniſter to the diſcharge of his duty, but trouble others.

They never trouble any Miniſter for neglect of his duty in preaching; But diligent preachers they have a jealous eye over, and are ready to take an occaſion to vex them, as not for their turn.

They ſinfully trouble thouſands of Church-wardens and Side-men, making them ſwear to their Articles which cannot be obſerved.

They hinder prohibitions, ſtop the courſes of *Law*, and terrifie both *Lawyers* and Judges.

They dare to fine and impriſon without Law, going beyond as Spiritual power; yea, and the Laws of our Land.

They have ever been plotting to enſnare Chriſts painful Miniſters, that they might root them out.

I. They have preſſed upon them Subſcription, and Ceremonies, and ſo caſt out very many.

II. They have urged the oath *ex officio*, and by this they have undone not a few.

III. They procured the reading of the declaration for prophaning the Lords day, and hereby many were ſuſpended, excommunicated, and ſome deprived.

IV When they ſaw that all theſe things would not bring to paſs their intended miſchief, they lately framed a wicked oath to be tendred to all Gods Miniſters, which whoſoever would not take ſhould be ſuſpended firſt, & after deprived.

Laſtly, to make up the meaſure of their evils, they have illegally given a Subſidy to be extorted from under the name of a benevolence, which who ſo ſhall refuſe to pay, is utterly undone, according to their mercileſſe decree in a Book publiſhed, which now they are loath ſhould ſee the light, and be read of any judicious and religious Laymen.

They are the cauſe of the diviſion and ſeparation among us, by their Lordly rule; by their rigorous exacting con-

formity, and by their cruel dealing with such, as do not obey their Lordly wills.

They suffer Papists, and nourish Arminians in the bosom of their Church, to the disturbance and danger of the true Church of Christ, and this whole State.

They allow to vain people Revels, heathenish vanities, unchristian meetings, and that on the Lords day, to prophane it, and have procured a Declaration for the reading of this licencious liberty in every Church in time of Divine service; and such Ministers as refused, they did suspend, excommunicate, and some they deprived, the like never heard of in any Church of Christ.

They will have bowing to Altars, and yet permit notorious offenders, yea Theeves and Murtherers condemned (if they have gotten pardons) to come to the holy Sacrament, before satisfaction be given to the congregation, yea drunkards, blasphemous Swearers, infamous Adulterers, and other vile persons may receive, and not be debarred, if they can satisfie their Courts, and free themselves from thence, though they do not manifest their repentance to the Congregation, eating and drinking the holy Sacrament unworthily to their own damnation, a prophaneness much to be lamented.

They hunt after Greatness, and not for goodness, but for gain, and do withstand all good meanes of reformation, and all the waies of redressing their corrupt courses, much to the hindrance of the growth in Religion, and walking with God.

Quære.

Whether these evils are not such as may force all pious men to lay them to heart, and to seek that they may be removed, as farr as they are able to the utmost, that we may be freed from their unjustifiable courses, and grievous wrongs:

Whether we should not endeavour to introduce that which may better the Ecclesiastical government, and bring this Prelatical power within bounds, and our selves from the intollerable burthen thereof.

The

The humble Petition.

That for these so many great and grievous evils they may be questioned, and caused to reform, or else be censured and punished.

For they never had possession peaceably, but they have been

1 *Prayed against for a long time.*

2 *Preached against by many.*

3 *Written against by divers on this side, and beyond the Seas.*

4 *Testified against by suffering* Suspension, Excommunication, *deprivation, open punishment, to the cropping of Eares, slitting of the Nose, standing on the pillorie, imprisonment, and some have suffered death.*

5 *Withstood by the* Sword.

And what now remaineth, but for these their evils they should be condemned by the Honorable and happy Assembly in Parliament.

That a better way of Government might be thought of, after the wisdome of God in the State, tending not to the subversion of Ecclesiastical Government, but to moderate the now Prelatical *governours, ease the Land of excessive charges, rid our selves of these insufferable evils, weaken the Kingdome of* Satan, *advance the glory, and procure our own peace and happiness.*

A short Letanie.

From this Prelatical *pride and their Lordly dignities.*

From all their superstitious vanities, and Popish Ceremonies.

From their late innovations and mischievous policies.

From the cursed oath Ex officio, *and high Commission cruelties.*

From their Romish Clergy, *and the peoples unsufferable miseries.*

From their greedy gainful visitations, and the Church-wardens enforced perjuries.

From their most corrupt Courts, *and their vexing slaveries.*

From all their fruitlesse shadows and hypocritical formalities.

From their hatred and malice against Christs *appointed Ordinances.*

From

From their needleſley deviſed and troubleſome conformities.
From all their Illegal proceedings, and oppreſſing Tyrannies.
From their ſinful Synods, *and all their Papal Hierarchy.*
From Abaddon and Apollyon, with their Prieſts, Jeſuites, their favorites, and all their furious blaſphemies.
Good Lord deliver us.

A ſhort draught of Church-government *to be erected.*

I. In every Pariſh.

THat there be a meeting of choiſe men, for wiſdome gravitie, and love of Religion, to wit, Churchwardens, elſe-where called Elders, and Over-ſeers of the poor, in other Churches called Deacons, the number more or fewer, as the place ſhall require.

Theſe with their Paſtour to come together, as often as ſhall be judged fit, at a ſet time and place, once a moneth to look unto all within the Pariſh, concerning their Religion, their honeſt behaviour, and peaceable demeanure, and to ſee all abuſes reformed, according to the word of God, and according to the godly and Eccleſiaſtical laws, which ſhall be preſcribed unto them.

This will free us from all weekly corrupt Courts, and free the people from all burthenſome expences, and not ſuffer ſin to raign as it doth in every Congregation.

II. In every diviſion or Circuit.

That there be a Presbytery of Miniſters, ſuch as they ſhould be, learned, grave, and godly men.

The meeting to be appointed at a certain time and place once a fortnight, and in every meeting an Election to be freely made of a fit moderator in it.

Theſe are to ſee how the government is to be obſerved in Pariſhes, and how Miniſters and Overſeers do diſcharge their duties: at this meeting Miniſters gifts are to be ſhewed and tryed, that ſuch as come thither may be edified and inſtructed, and here are they to be ordained.

III. In every Province.

That there be a Provincial Synod gathered once a year of

of godly and learned Paſtors, and out of every County, certain learned and grave Divines ſelected, and the number to be according to the Circuits in every County.

In this to look into the Presbyterian Aſſemblies, and to ſee that all things be well ordered according as they ought to be.

IV In the whole Nation.

That a general Aſſembly National be gathered once in three year, of choſen men, to conſult for the general good of all, to make Canons, and to eſtabliſh Eccleſiaſtical Government.

Of the Excelleny of this Government.

I. It may ſtand with a Monarchy, for what is here that juſtly can be ſaid to hinder it?

II. It takes off all Prelatical Lordly tyranny, for every part is ſubordinate to another, the Parochial meeting to the Superintendent and his Presbytery, this Presbytery to the County Aſſembly, this Aſſembly to the Provincial Synod, and this to the National Convocation.

III. It keeps Paſtours to their ſpiritual function, and ſuffers them not to intermeddle in Civil and worldly affairs.

IV. It ſets up a learned and preaching Miniſtry, and caſts out the before mentioned Prelatical deſtroying Clergy.

V. It furthers the power of Religion, in *Families*, *Villages*, *Townes*, *Cities*, in *Univerſities*, and in *Princes Palaces*.

VI. Its Chriſts government, and eaſie yoke, freeing Gods people from great payments, as hath before been named, from all the corruptions of the Courts, which all the Land doth groane under, from that cruel oath *ex officio*, and that unlimited high Commiſſion grievous to be born.

Its a government that aymeth at godlineſs, and not at greatneſs and gain.

It makes none jealous of painful Paſtors, none to be offended at Chriſtian meetings, *as if they were Conventicles, none to envie other mens graces, but ſtirreth up to wrath one over another, and freely to admoniſh one another, to further one another to Heaven.*

It

It graceth very highly the godly and learned Laity.

Its grounded upon the word, proceedeth by the word, rejecting the *Popish Canon Law*, *Popish Ceremonies*, *Popish Superstitions*, and *Idolatry*, and all mens vain inventions, in Doctrine, Sacrament, worship and government of CHRIST.

Lord Jesus advance thine own self in thine own Ordinance.

The second part of the Letanie.

That it may please thee to take into thine own hand thine own cause, to plead against all thine Enemies, which would not have thee to raign over them.

That it may please thee to deliver us from cruel and unreasonable men, and let them be snared in the work of their own hands, let their feet be taken in their own net, and let them fall into the pit they dig for others.

We beseech thee to hear us good Lord.

The Conclusion of all is this, and the summe of my desire, *viz.* that there may be a full Conformity in Doctrine and Discipline, with the rest of the Protestant Churches of *Scotland*, reformed Church of *France*, *Geneva*, *&c.*

1. For this will prevent future differences betwixt the two Nations.

2. Prevent the removal of many of the Kings good subjects into other countries, with many other benefits.

This I humbly request to be taken into Consideration, which being done, will bring a blessing upon this Kingdome and Church.

THE

The manner of

CONSECRATION

Of the

BISHOPS

IN

DUBLIN

By the LORD PRIMATE, in this preſent year 1660.

WHereas we have thought fit to appoint the 27th. of this inſtant *January* 1660. for the Conſecration of Biſhops; To the end therefore that the ſame may be ſo ordered, as decency and the dignity of ſo holy an Office ſhall require; We have thought fit, by the advice of our Brethren the Biſhops, who are to aſſiſt in that ſacred Adminiſtration, and with whom we have conſulted in that behalf to order,

That at ſeven of the clock in the morning of the ſaid day, the Lord Biſhops Elect do attend us, at the Dean of Chriſt-Church his houſe, and that all the Biſhops Conſecrators be there alſo in their corner'd Caps, Rochets and Chimers.

That notice be given to the ſaid Deans of the two Cathedral Churches of *Dublin*, that they likewiſe are expected

pected to attend at the ſame time and place in their formalities.

That the ſaid Deans reſpectively ſhall give orders to the Dignitaries Prebendaries, Canons, Pettit-Canons, Vicars, Chorals, and Choriſters, that they do attend at the ſame hour, in their reſpective formalities in the body of Chriſt-Church.

That the Vice Chancellor, or Pro-Vice-Chancellor of the Univerſity, all Doctors of Divinity, and of the Law, as alſo all the Miniſters and Civilians in this City, with the whole Univerſity, do likewiſe repair thither, ſo far as they can conveniently furniſh themſelves, with gowns and formalities to their reſpective Offices and Dignities appertaining.

That the order of proceeding be as followeth.

The Purſivant of the Court of Prerogative, and the Apparatour general bare-headed.

The Vergers of the ſaid two Cathedrals alſo bare-headed.

The Choriſters two and two, and the reſt of the Procedents alſo in order, two and two as followeth.

Vicars-Chorals.

Pettit-canons.

Prebends.

Dignitaries.

The ſaid two Deans.

The Biſhops Elect in their Albs.

The Lord Primates Gent. Uſher, and Secretary bare-headed.

The Lord Primate.

The other Biſhops Conſecrators two and two.

The Bedel of the Univerſity.

The Vice-Chancellor, or Provice-Chancellor, and Provoſt.

Deans and Doctors two and two.

That the aboveſaid orders may proceed with a ſilent, ſolemn, and ſlow-paced gravity, until the time of entrance into the Weſt-gate of St. *Patricks* Church, where the Vicars and Choriſters are to proceed ſinging into the Quire, and there continue ſinging the *te Deum*, accompanied with the

the Organ, untill the Archbiſhops, Biſhops, and the reſt of the principal precedents ſhall be placed and ſeated in their reſpective ſtalls.

That the office of morning prayer be ſolemnly celebrated by the Dean of the ſaid Church. Which ended, Dr. *Jer. Taylor* Lord Biſhop Elect of *Down*, deſigned to preach the *Concio ad Clerum*, is to aſcend the Pulpit during the ſinging of *per veni nobis.*

That after the ſaid Biſhop hath ended his Sermon, he be conveyed by the Verger to his Stall.

That upon his Lordſhips deſcent from the Pulpit an Anthem be ſung.

That from the end of the Anthem the voice of the Organ be heard, and continued until the Lord Primate and the other Biſhops who are to conſecrate, aſcend into the encloſure within the rails, and ſomewhat longer; at leaſt till the noiſe, which may be occaſioned by the uſual motion of the People from their places after Sermon, ſhall ceaſe.

That after the Primate and Biſhops Conſecrators are ſeated in their chairs, and the ſound of the Organs continuing, the Vicar-General (as ſent by the ſaid Primate) is to go to the Lords Elect, ſitting in their ſtalls, and ſo with the Dean of St. *Patrick* to conduct their Lordſhips to the encloſure, and there to range them in their order according as direction ſhall be given by the Primate.

That then the office of conſecration be celebrated, which ended, the Anthem to that purpoſe compoſed by the Dean of St. *Patricks* called *Quam denuo exaltavit Dominus coronam*, be ſung as it here followeth.

Anthem after the Conſecration.

Treble.

Now that the Lord hath re-advanc't the Crown,
Which thirſt of ſpoil and frantick zeal threw down.

Tenor.

Now that the Lord the Miter hath reſtor'd,
Which with the Crown lay in the duſt abhor'd.

Treble----*Praiſe him ye Kings*
Tenor ----*Praiſe him ye Prieſts* } *Chorus all ſing,*
Glory to Chriſt our High-Prieſt, Higheſt King.

Treble.

May Judahs Royal Scepter ſtill ſhine clear,

Tenor.

May Aarons holy Rod ſtill bliſſoms bear.

Treble and Tenor.

Scepter and Rod rule ſtill, and guide our land,
And thoſe whom God anoints feel no rude hand;
May Love, Peace, Plenty, wait on Crown and Chair,
And may both ſhare in bleſſings as in care.

Chorus.

Angels look down, and joy to ſee,
Like that above, a Monarchy.
Angels look down, and joy to ſee
Like that above, an Hierarchy.

That while *Veni Creator* is in ſinging, the Biſhops to be conſecrated ſhall have their Rochets and Chimers put on; which done, the conſecration ended, and the Anthem and *Te Deum* ſung, the Communion is to follow, and after the Communion the bleſſing to be pronounced by the Lord Primate.

That after the Conſecration ended, the whole Proceſſion do attend us to the Primate his lodgings.

That the *lætificetur cor* Regis be ſung before the Lord Primate, as he goeth from the quire to the outward part of the Church.

That in the return of his Grace from the Church, the proceſſion be ſo altered, that the now conſecrated Arch-Biſhops and Biſhops, be diſpoſed with the other Biſhops Conſecrators, according to the reſpective dignities of their Sees, Quality, and Seniority of Conſecration.

This is an exact Copy. *Jo. Armacanus.*

A par-

A Particular of the manifold Evils, Preſſures and Grievances, cauſed, practiſed and occaſioned by the Prelates and their Dependants.

I.

FIrſt, the ſubjecting and inclining all Miniſters under them and their Authority, and ſo by degrees exempting of them from the Temporal power, whence follows.

II.

The faint-heartedneſs of Miniſters to preach the truth of GOD, leaſt they ſhould diſpleaſe the Prelates, as namely, *the Doctrine of Predeſtination, of Free-grace, of Perſeverance, of Original ſin remaining after Baptiſme, of the Sabbath, the Doctrine againſt Univerſal Grace, Election, for faith fore-ſeen, Free will, againſt Antichriſt, Non reſidents, humane Inventions of GODS worſhip:* All which are generally with-held from the peoples knowledge, becauſe not reliſhing to the Biſhops.

III.

The incouragement of Miniſters to diſpiſe the Temporal Magiſtracie, the Nobles, and Gentry of the Land, to abuſe the Subject, and live contentiouſly with their neighbours, knowing that they being the Biſhops Creatures, they ſhall be ſupported.

IV.

The reſtraint of many godly and able men from the Miniſtry, and thruſting out of many Congregations their faithful, diligent and powerful Miniſters, who lived peaceably with them, and did them good, only becauſe they cannot

cannot in conſcience ſubmit unto, and maintain the Biſhops needleſſe divices; nay ſometimes for no other cauſe but for their zeale in preaching, or great Auditories.

V.

The ſuppreſſing of that Godly deſign ſet on foot by certain Sects, and ſugred with many great gifts by ſundry well-affected perſons, for the buying of Impropriations, and placing of able Miniſters in them, maintaining of Lectures, and founding of Free-ſchooles; which the Prelates could not endure, leaſt it ſhould darken their glories, and draw the Miniſters from their dependance upon them.

VI.

The great increaſe of Idle, lewd, and diſſolute, ignorant and erroneous men in the Miniſtry, which ſwarme like the Locuſts of *Egypt* over the whole Kingdome: and will they but weare a Cononical Coate, a Surpliſſe, a Hood, bow at the Name of Jeſus, and be zealous of Superſtitious Ceremonies, they may live as they liſt, confront whom they pleaſe, preach and vent what errours they will, and neglect preaching at their pleaſures, without controule.

VII.

The diſcouragement of many from bringing up their Children in Learning, the many ſchiſmes, errours and ſtrange opinions which are in the Church; great corruptions which are in the Univerſities; the groſſe and lamentable ignorance almoſt every where among the people; the want of preaching Miniſters in very many places both of *England* and *Wales*, the loathing of the Miniſtry, and the general defection to all manner of profaneneſs.

VIII.

The ſwarming of laſcivious, idle, and unprofitable Books and Pamphlets, Play-books, and Ballads, as namely, *Ovids* fits of Love, the Parliament of Women came out at the diſſolving of the laſt Parliament, *Barnes* Poems, *Parkers* Ballads in diſgrace of Religion, to the increaſe of all vice, and

and withdrawing of people from reading, ſtudying, and hearing the Word of God, and other good Books.

IX.

The hindring of godly Books to be printed, the blotting out or perverting thoſe which they ſuffer, all or moſt of that which ſtrikes either at Popery, or Arminianiſme, the adding of what or where pleaſeth them, and the reſtraints of reprinting Books formerly licenſed, without relicenſing.

X

The puniſhing and venting of Popiſh, Arminian, and other dangerous Books and Tenets, as namely, that the Church of *Rome* is a true Church, and in the worſt times never erred in Fundamentals; that the Subjects have no propriety in their Eſtates, but that the King may take from them what he pleaſeth; that all is the Kings, and that he is bound by no Law, and many other; from the former whereof hath ſprung,

XI.

The growth of Popery, and increaſe of Papiſts, Prieſts and Jeſuites in ſundry places, but eſpecially about *London* ſince the Reformation, the frequent venting of Crucifixes and Popiſh pictures both engraven and painted, and the placing of ſuch in Bibles.

The multitude of *Monopolies* and *Pattents*, drawing with them innumerable Perjuries, the large increaſe of Cuſtomes and Impoſitions upon *Commodities*, the *Ship-monys* and many other great burthens upon the *Common wealth*, under which all groan.

XIII.

Moreover, the Offices and Juriſdictions of *Arch-Biſhops*, *Lord-Biſhops*, *Deanes*, *Arch-Deacons*, being the ſame way of *Church-Government* which is in the *Romiſh Church*, and which was in *England* in the time of Po ery, little change thereof being made (except only the head from whence it was derived) the ſame Arguments ſupporting the Pope, which do uphold the *Prelates* and overthrowing the *Prelates*, which do pull down the Pope, and other reformed *Churches* having

having upon their rejection of the Pope, cast the Prelates out also as Members of the Beast: Hence it is, that the Prelates here in *England* by themselves or their Disciples plead and maintain that the Pope is not *Antichrist*, and that the *Church of Rome* is a true *Church*, hath not erred in Fundamental points, and that Salvation is attainable in that Religion, and therefore have refrained to pray for the Conversion of our Soveraign Lady the Queen. Hence also hath come,

XIV.

The great Conformity and likeness both continued and increased of our Church to the Church of *Rome*, in vestures, Postures, Ceremonies and Administrations; namely, as the Bishops Rotchets, and Lawn-sleeves, the four corner'd Cap, the Cope and Surplisse, the Tippit, the Hood, and the Canonical Coat, the Pulpit clothed, especially now of late with the Jesuites badge upon them every way.

XV.

The standing up at *Gloria Patri* & at the reading the Gospel, praying towards the East, bowing at the Name of JESUS, the bowing to the Altar towards the East, Cross in Baptisme, kneeling at the Communion.

XVI.

The turning of the Communion Tables Altar-wise, setting Images, Crucifixes and conceits over them, and Tapers and Books upon them, and bowing, and adoring to or before them, the reading of the second Service at the Altar, and forcing people to come up thither to receive, or else denying the Sacrament to them, terming the Altar to be the Mercy-seat, or the place of God Almighty in the Church, which is a plain device to usher in the Masse.

XVII.

The Christening and Consecrating of Churches and Chappels, the Consecrating Fonts, Pulpits, Tables, Chalices, Church yards, and many other things, and putting holiness in them; yea, reconsecrating upon pretended pollution

pretended pollution, as though every thing were unclean without their Conſecrating, and for want of this, ſundry Churches have been interdicted and kept from uſe as polluted.

XVIII.

The Liturgy for the moſt parts framed out of the Romiſh *Breviarie Retualium* Maſſe-book, alſo the Book of Ordination, for Archbiſhops and Miniſters, framed out of the Roman Pontifical.

XIX.

The Multitude of Canons formerly made, wherein, among other things, Excommunication *ipſo facto*, is denounced for ſpeaking of a word againſt the devices aboveſaid, or ſubſcription thereunto, though no Law enjoyned a reſtraint from the miniſtry without ſuch ſubſcription and Appeal is denyed to any that ſhould refuſe ſubſcription or unlawful conformity, though be never ſo much wronged by the inferiour Judge, alſo the Canons made in the late Sacred Synod, as they call it: wherein are many ſtrange and dangerous devices to undermine the Goſpel, and the Subjects liberties, to propagate Popery to ſpoyl Gods people, inſnare Miniſters and other *Students*, and ſo to draw all into an abſolute ſubjection and thraldome to them and their government, ſpoiling both the King and the Parliament of their power.

XX.

The countenancing plurality of Benefices, prohibiting of Marriages without their licenſe at certain times, almoſt half the year, and licenſing of Marriages without Banes asking.

XXI.

Prophanation of the Lords day pleading for it, and enjoyning Miniſters to read a *Declaration*, ſet forth, as it is thought, by their procurement for tolerating of ſports upon that day, ſuſpending and depriving many Godly Miniſters for not reading the ſame only out of Conſcience, it was againſt the Law of God ſo to do, and no Law of the land to enjoyn it.

XXII.

The preſſing of the ſtrict obſervation of Saints Dayes,

whereby great ſummes of Moneys are drawn out of Mens purſes for working on them, a very high burthen on moſt people, who getting their living by their dayly imployments, muſt either omit them and be idle, or part with their money, whereby many poor families are undone, or brought behind hand, yea many *Church-wardens* are ſued or threatned to be ſued by their troubleſome Miniſters, perjured perſons for not preſenting their Pariſhioners who fayled in obſerving *Holy dayes*.

XXIII.

The great increaſe and frequencie of whoredomes, and Adulterers, occaſioned by the *Prelates* Corrupt adminiſtration of juſtice, in ſuch caſes, who taking upon them the puniſhment of it, do turn all into monies for the filling of their purſes, and leaſt their Officers ſhould defraud them of their gain, they have in their late Canon, in ſtead of remedying their vices, decreed that the *Commutation* of Penance, ſhall not be without the Biſhops privity.

XXIV.

The general abuſe of that great ordinance of Excommunication, which GOD hath left in his Church to be uſed as the laſt and greateſt puniſhment the Church can inflict upon obſtinate and great offenders, and that the Prelates and their officers, who of right, have nothing to do with it, do daily excomunicate men either for doing that which is lawful, or for vain, idle and trivial matters, as working or opening a ſhop on a Holi-day, for not appearing at every beck upon their ſummons, not paying a fee or the like, yea they have made it, as they do all other things, a hook or inſtrument wherewith to empty mens purſes, and to advance their own greatneſſe, and ſo that ſacred ordinance of God, by their perverting of it, becomes contemptable to all men, and ſeldome or never uſed againſt notorious offenders, who, for the moſt part, are their favorites.

XXV.

Yea further the pride and ambition of the *Prelates* being boundleſs

boundleſſe, unwilling to be ſubject to either man or Laws, they claim their Office and Juriſdiction to be *Jure divino*, exerciſe Eccleſiaſtical authority in their own names and Rights, and under their own Seals, and take upon them temporal dignities, places, and offices in the Common-wealth, that they may ſway both ſwords.

XXVI.

Whence follows the taking Commiſſions in their own Courts and Conſiſtories, and where elſe they ſit in matters determinable of Right at Common Law, the putting of Miniſters upon Pariſhes, without the Patrons and peoples conſent.

XXVII.

The impoſing of Oaths of various and trivial Articles yearly upon Church-wardens, and Side-men, which without perjury, unleſſe they fall at jars continually with their Miniſters and neighbours, and wholly neglect their own calling.

XXVIII

The exerciſing of the Oath *ex Officio*, and other proceedings by the way of *Inquiſition*, reaching even to mens thoughts, the apprehending and detaining of men by *Purſivants*, the frequent ſuſpending and depriving of Miniſters, fining and impriſoning of all ſorts of people, breaking up of mens houſes and ſtudies, taking away mens Books, Letters, and other writings, ſeizing upon their Eſtates, removing them from their callings, ſeparating between them and their wives againſt both their wills, the rejection of prohibitions with threatnings, and the doing of many other out-rages, to the utter infringing the Lawes of the Realm, and the Subjects liberties, and arraigning of them and their families; and of later time the Judges of the Land are ſo awed with the power and greatneſſe of the Prelates, and other wayes promoted, that neither prohibition, *Habeas Corpus*, or any other lawful remedy can be had or take place for the diſtreſſed Subjects in moſt caſes, onely Papiſts, Jeſuites, Prieſts, and ſuch others as propagate Popery or *Arminianiſm* are countenanced, ſpared, and have much liberty, *and from hence followed among others theſe dangerous conſequences.*

Firſt

I.

FIrſt the general hope and expectation of the *Romiſh* part, *that their ſuperſtitious Religion will ere long be fully planted in this Kingdom again, and ſo they are encouraged to perſiſt therein, and to practice the ſame openly in divers places, to the high diſhonour of God, and contrary to the laws of the Realm.*

II.

Secondly, the diſcouragement and deſtruction of all good Subjects, of whom all multitudes born *Clothiers*, *Merchants*, and others being deprived of their Miniſters, and over-burthened with theſe preſſures, have departed the Kingdom, to *Holland* and other parts, and have drawn with them a great part of manufacture of *Cloth* and *Trading* out of the land into other places, where they reſide, whereby wooll, the great ſtaple of the Kingdom, is become of ſmall value and vends not, trading is decayed, many poor people want work, Sea-men loſe employment, and the whole land much impoveriſhed, to the great diſhonour of this Kingdom, and blemiſhment to the government thereof.

III.

The preſent wars and commotions hapned between his Majeſty and his Subjects of S*cotland*, wherein his Maieſty and all his Kingdom are indangered, and ſuffer greatly, and are like to become a prey to the common Enemy, in caſe the wars go on, which we exceedingly fear will not onely go on, but alſo encreaſe to an utter ruine of all, unleſſe the Prelate with their dependancies be removed out of *England*, and alſo they and their practiſes, who, as we, under your Honours favour, do verily believe and conceive, have occaſioned the quarrel.

All which we humbly refer to the conſideration of this honourable Aſſembly, deſiring the Lord of Heaven to direct you in the right way to redreſſe all theſe evils.

FINIS.

THE ANATOMIE OF THE Common Prayer-Book,

Wherein is Remonſtrated the Unlawfulneſs of it: and that by Five ſeveral *Arguments*.

Namely, *From the Name of it,*
The Riſe,
The Matter,
The Manner, and
The Evil Effects of it.

John 9.31. *Now we know that* GOD *heareth not Sinners; but if any man be a Worſhipper of God, and doth his Will, him he heareth.*

Δόγος καθαρὸς θεῦ Ναός.

A pure Prayer is Gods Temple.

By DWALPHINTRAMIS.

Printed in the year, 1661.

TO

The Well-affected *READER*.

Christian Reader,

OUt of a Respect to the Glory of the great God, who is a God that will be worshipped by true Worshippers in Spirit and in Truth, as also with a Desire of thy eternal good; here is presented this following Treatise, which was formerly Penned by some Eminent Orthodox Divines, Late Non-Conformists, wherein are many solid Arguments, and Reasons, declaring, and clearly proving, the Book of Common-Prayer, or Liturgie, to be wholly taken out of the Masse-book; As first, The Common-Prayers are taken out of the Breviary; Secondly, The Administration of the Sacraments, Burial, Matrimony, Visitation of the Sick, are taken out of the Ritual, or Book of Rites; Thirdly, The Consecration of the Lords Supper, Collects, Epistles and Gospels, are out of the Masse-book: Fourthly, The Ordination of Archbishops, Bishops, and Ministers, is out of the Roman *Pontifical: So that the Service-book being thus unmasked, is plainly evinced, to be a rank Impostor in Gods Worship; and, notwithstanding its long Possession, it is even a violent intruder in the House of God.*

Then a Word to you Readers, *which are of Three sorts, either doubtful in suspense, who by this Treatise may be fully resolved; or such as use it, and Idolize it, by strength of*

Reaſon may be brought off, and that ſuch as cannot brook it, may be encouraged, not only (as a Learned Author obſerveth) becauſe many of Gods People are of the ſame mind, but chiefly becauſe God is of the ſame mind: Laſtly, How much doth it concern all ſuch, who have lifted up their hands to the Moſt High God, in a Solemn League and Covenant, for the extirpation of Popery, Prelacy, Superſtition, Hereſie, Prophaneſs, and the Reformation of Religion, in Doctrine, Worſhip, and Diſcipline, according to the Word of God, and the beſt Reformed Churches, to contend earneſtly for the Truth, and for purity in Gods Worſhip? This being the prime work of the day, and of this Book, to inform thee of the Truth, and (as the Scripture ſaith) if the Truth make us free, we ſhall be free indeed.

THE

THE ANATOMY OF THE COMMON-PRAYER-BOOK.

CHAP. I.

The Preface.

AS Loyalty to King and Country, is the very fortreſs and wall of Polity, being Commanded and commended, both by the Laws of God and nature; ſo *Pure* and *undefiled Religion*, is the Fountain and Rock of approved Loyalty; yea, James 1, 27. equity, charity, ſobriety and loyalty are the Virgin daughters of unſpotted Piety, as the foreſaid place witneſſeth: we could be large in this Theme, but wee haſten to the Particular; the ſubject whereof is one of the weightieſt Peeces that yet hath been preſented, namely, *The Service-book*, which notwithſtanding the preſent ſurfeit of Books, yet we hope it ſhall finde a place in the moſt ſerious and judicious thoughts; we may well call it with the Comick, *Fundi noſtri calamitas*, *The overwhelming ſtorm of the Purity of worſhip*; for as it is true, No Ceremony, no Biſhop, becauſe the Ceremonies are the *pitchy wings* whereon they fly; ſo it is as true, that no *Service-book*, no *Ceremony*; for that is the *Magazine of nimble Ceremonies*. *Doctor Boyes*, in his Epiſtle Dedicatory to *Richard Canterbury*, upon his Expoſition of the Lyturgy, complains heavily, yet cauſeleſly, that the Lyturgy is crucified between two *Malefactors*, on the left hand *Papiſts*, on the right hand *Schiſmaticks*, meaning *Puritans*; both of theſe hee calls Foxes: but by a juſt retortion, wee ſhall ſet the ſaddle on the right Horſe, and ſhall make it appear, that the Purity of Chriſt his worſhip in this *Land*, hath long been *crucified* between *two Theeves*, namley, that *Superſtitious* and *Popiſh Liturgy* and rank *Atheiſm*, varniſhed with *Superſtition*, to whom wee may well apply that ſaying of

Præfat. in Com. in Gal. of *Luther*, *They are tied together by their tayls to do miſchief, though by their heads they ſeem to bee contrary*; and though wee have no time to run over the Common Places of *Atheiſm* and *Superſtition*, and to ſhew how like *Pilate* and the *Superſtitious Jews*, they concur to the *crucifying of Chriſt* in his Worſhip; yet, thus much the Scripture witneſſeth, and experience proveth, and we humbly deſire your Honours to mind it, That all Superſtition, and the Purity of Gods Worſhip, ever have been and ſhall be at continual wars, and can no more dwell under one roof, than a *chaſte Spouſe*, and a *Proud inveigling Strumpet*; or no more in one Temple, than *Dagon* and the *Ark*. *Superſtitio eſt res inſana, Superſtition* (ſaith one) is a mad thing, and ſo indeed it is; for it is contrary to the wiſdome of the Word, and of the Spirit, which are the ground and life of the Worſhip of *God*. *Superſtitio eſt vitium contrarium Religioni, Superſtition is a ſin oppoſite to Religion* (ſaith *Aquinas*) which is very clear from the nature and riſe of it; for as *Religion* is a *worſhiping* of God *according to his will*, *Quiſquis præceptis Cœleſtibus obtemperavit, is cultor eſt*, Whoſoever follows the Divine Precepts, hee is *a worſhipper of God*, ſaith *Lactant.* but ſuperſtition carrying the very nature in the name of it, tels us, that it is *Supra ſtatutum*, over and above the Statutes of God: the word in the Greek is δεισιδαιμονία, as if it ſhould ſignifie the *fear of the Devil*, and the ſignification ſuits very well with the nature of the thing; for when a *Man* coyneth a Worſhip to himſelf, he recedeth ſo far from the fear of God, and whereas the Devil is the Author of all Superſtitious worſhip, whether it be of another God, or of the true God, after a way of ſelf-device, or will-worſhip, then it may be truly called, *the fear of the Devil*, as the true Worſhip of the true God is notioned under the name of his *fear*: this Superſtition ſhutteth up the way to the *Jews converſion*, and openeth the mouths of Atheiſticall Gentiles, againſt the Profeſſion of all Religion, in deriſion whereof *Averroes* ſpeaks tauntingly thus: *Sit anima mea cum Philoſophis, quia Chriſtiani adorant quod edunt*; *Let my ſoul be with the Philoſophers becauſe the Chriſtians adore that which they eat*: So may the Jews take occaſion to ſay: Let our ſouls be with the Old Ceremonies, ſith the Chriſtians New Ceremonies are ſo *ſoppiſh* and *ridiculous*; having no footing from the Word of God. But to bring

Senec.

Secc. ſecund. q. 92. Art 19

Lib 6. c. 2

In Metaphyſ. 12

bring the charge to the Particular in hand, if our Lyturgy be not a *Maſs* of *Superſtition*, and *Superſtitious Ceremonies*, we profeſs we know not what *Superſtition* is: to inſtance it in one Particular, namely, in the grand Ceremony of *Adoration* or *kneeling at the Sacrament*; hath it not been the ſtaff aud ſtrentgh of that abominable Idol the breaden God? and if the *Maſters* of the Ceremonies diſavow that opinion, yet the *Sermons* and *Writings* of divers of them do teſtifie to their face, how they go as far, yea, and farther than many Papiſts in that particular; As it is true that the current of Popiſh Champions do maintain the bodily Preſence, as *Innocentius* the Father of that *Monſter*, *Bellarmine*, and *Haiga* the Expoſitor of the *Engliſh Maſs*, by changing and choping that *Fiat corpus*; ſo divers of the *Canterburian faction*, as *himſelf*, *Mountague*, *Pocklington*, *Lawrence*, agree with the Papiſts and Lutherans in this point, namely, concerning the *Matter*, leaving the *Manner* as a *Cabaliſtical Myſtery: devocibus dixi, ne de miſſa quidem, imo nec tranſubſtantiationis certamen moverimus; for words* (ſaith *Mountague*) as the Maſs, yea, or Tranſubſtantiation it ſelf, we will not contend. *I like not thoſe* (ſaith Doctor *Lawrence*) *that ſay his body is not there*: and to explain himſelf he addeth *Subſtantially*, *Eſſentially*, not by way of Commemoration or Repreſentation: but ſhould not this be their opinion, ſince they act what they hold by a material *Altar*, *Prieſt*, and *Sacrifice*, had not that *Hydra of the Scottiſh Lyturgy* made a greater Monſter, by the addition of ſome more heads, and that very cunningly, by the Engliſh Authors, and ſent out to take in the Church of *Scotland* (had not that we ſay, loſt all the heads and had the brains daſhed againſt the ſtones) the aforeſaid Authors made no queſtion, but that all the power of both *Head* and *Tayl* ſhould have had room enough to domineer here in *England*, the Pope having ſuch a large Army both of *Legionary* and *Auxiliary* Forces to maintain it. But bleſſed be God, who brake the head of that young Dragon in our Neighbour Nation, and wee hope will by you cruſh out all the blood of the old one here, who was the Mother of that, and the Maſſe-book the Mother of both. There is a Proverb amongſt the Naturaliſts, ἐαν μὴ ὄφις ὄφιν φάγῃ οὐ δράκων γενέσθαι, *Except a Serpent eat a Serpent, it cannot become a Dragon:* ſo, except our Lyturgy had been full of Serpents, it could not have

Lib. 36. 12. De miſſa li. 2 c. 23. 48.

p. 242.

Antid. P. 10.

Serm. P. 17, 18.

have hatched the Dragon that was ſent unto *Scotland*. The Superſtitions of this Bulk are ſuch, and ſo many, that if *Paul* were here and ſaw them, as hee ſaw that of *Athens*, hee would undoubtedly cry out, *Men and Brethren, I ſee that in all things you are too Superſtitious*. We may better apply that Speech of *Tacitus* concerning Superſtition, not *exitialis*, *hurtful* or *dangerous*, but *execrabilis*, *curſed* and *execrable*; and ſo it is indeed, both to whole Churches, and other People, whoſe eyes God hath opened to ſee the evil of it, which wee are confident you do; and I ſay as *Paul* ſaid to King *Agrippa*, *Wee know you beleeve it*: But as it ſeemed unreaſonable to *Feſtus* to ſend *Paul a Priſoner without the charge laid againſt him*; ſo we neither will, nor dare charge any thing upon this Lyturgy, which wee ſhall not Prove, nor deſire the outing of it without good and ſound Reaſons for our deſire; and therefore wee humbly and heartily deſire your Honours to take into your conſideration theſe five Reaſons following.

Act. 17.

22 *Annal lib.* 14

Act. 25 27.

Act. 26. 27.

The firſt is from the *Name*, wherein the Champions of the Service-book agree with the Papiſts, calling it the *Maſſe*.

The ſecond is from the *Ground* of it.

The third is from the *Matter* of it.

The fourth is from the *Manner* of it.

The fifth is from the *Effects* of it, to which wee will adde ſome *Motives*.

CHAP. II.

Of the Name.

FOr the Firſt, the *Service-book-men*, and the Papiſts do mutually interchange the Name of Lyturgy and Maſſe; the latter call their Maſſe by the name of Lyturgy: the Jeſuite, *Sanctes*, Profeſſeth, *That the moſt convenient Name that can be given to the* Maſſe, *is that of* Lyturgy *or* Service, not but that the word Lyturgy is of good uſe, for λειτουργεῖν, ſignifieth to officiate in ſacred Worſhip, witneſs, *Act.* 13. 1. λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ, *as they were miniſtring unto the Lord*. Where the Rhemiſts vaunt of a coined liberty, to tranſlate the word, *ſaying Maſſe*, which were to croſs the truth; and all the learned upon the place, as *Oecumenius*, *Theophylact*, and *Chryſoſtome*; yea, and their own Expoſitors, as *Cajetan* and others

Iiturg. p. 8.

Ro 15.16

others: the Apostle rendreth it by another Word of the same value, λειτουργεῖν but howsoever they scrape kindness to a word of use, till they abuse it; yet who knoweth not, that knoweth any thing, that their *Liturgie* is the very *Lethargie of Worship:* And what difference between our Liturgie and theirs? Truly nothing but a pair of sheers, and putting ours in a *Coat* of *another tongue*, as shall afterward abundantly appear, only ours hath not all that theirs hath: but ours hath nothing to a word, but out of theirs: And thence it is, that our *Lyturgian Patrons* do meet the Jesuite mid-way, by owning the name of *Masse* to our *Service-Book*, Witness *Pocklington*, who calls the second Service, just the same with the Masse: so *Cozens*, witness Master *Smart's* Sermon, and not only so, in relation to the second Service, but even in regard of the whole Bulk, as *Pocklington* in the end of his *Altare*, &c. and *Mountague*. In name you see then, there is an unanimous agreement, and ὀνόματα σημεῖα τῶν πραγμάτων names are the very images of things: & for their *agreement* in *matter* & *manner*, in all things of importance, we shall make it as evident as the former: in the mean time, what reason is there, that we should groan still under the burthen of a Lyturgie born in upon us, under the *Name* and *Nature* of a *Masse*, which is nothing but a *Mass of Idolatry*, and an *Idol* of *Abomination*? The name is a name of *Blasphemy* out of the *Devils Cabula*, as we take it: For what language it is, or what it signifieth, for any thing we know, was never yet known; the *Hebrews* call their *Tribute* by the name of Missa, witnesse that place in *Exodus*, laying out the oppression of the Israelites, by *Pharaoh* and his *Princes*, or *Officers*, who are called *Officers of the Tribute* set over Gods people: the Word *Tribute* in the first language is, Missa, of the word Messas, as the Learned observe, which signifieth to *melt*: both the name and *Etimologie*, suit very well with the Popish Masse: *for it hath melted away true Religion and Spiritual devotion*, and as it inslaveth the souls of people, by leaving them naked (as *Solomon* saith) of the Preaching of the Word, for so the word signifieth, so it is made an engine to screw out the bowels of their estates, wasting & melting mens substance, as the snow against the Sun, besides the universal experience of the extortion of the Mass, where ever it beareth sway; we may

Sunday no Sabbath.

Antic. p. 10.

Exod. 1. 11.

Prov. 29. 18.

 instance

instance it too fully in this Island, where infinite Masses of Money hath been melted away within these few Yeares, without any profit to the King or Subject, but to the great prejudice of both: for the *exhausting of the Subject is the emptinesse of the King*. *Tiberius* could say, *Adulterinum est aurum quod cum subditorum lachrymis exprimitur*, it is a base kind of Gold that is squeezed out with the tears of the subject; but who hath cast the State in this consumption of mony? Who hath made the hearts to ake, and the Souls to groan of honest Housholders, when they have been forced it may be, to part with more than they had? Who in time of Peace, and under good Laws, have caused mens Houses and Fields forcibly to be entred, their Goods to be carried away? Who have caused the Kings liege People, and that for obeying the Laws of God & man, to be carried to stifling Prisons, contrary to the Laws of the Land, and priviledge of the Subject? Who have caused some to be Tormented and Tortured with unparalel'd cruelty, both for kind and continuance? Lastly, Who have been the *Incendiaries* or *Firebrands* to melt away (if they could) the *Kings love to his Subjects, and the Subjects true loyalty to the King*; who (we say) but these Lyturgian Lords, *and their Jesuited confederates*, together with their Popish and hellishly prophane *Priests*, *Officers*, and *Appendices*: to prove these or any of them, were to shew a Man the Sun: and many sheets could not hold the Particulars. But to the purpose in hand, the *Service* or *Masse-Book* (as they call it) is the main engine, it is the Saddle, and we (to speak a homely Truth) are the *Asses* (for Englishmen are called by the Jesuites, the *Popes Asses*) the Hierarchie & their Adherents are our riders: the Saddle hath so pinched and galled our Backs, that we know not how to take on the burthen of the Lord Jesus, though it be very light; our riders have with Spur and Rod of their *Rhadamanthean* Courts and Temporal Usurpations so jaded us, (with leave be it spoken) that they have almost rid the Spirit of zeal and courage out of us; and had they but got the Saddle with some more new girts & trappings upon the Scots, as they intended, they had gone near to have rid Religion and *Policy* to death: but as the Scots have proved like *Dan. Lyons for Prowesse, and* Serpents *for Providence*, in *overturning*

Gen. 49. 17.

both

both the Saddle and Rider; up in the Name of the Lord, and do the like: What ſhould we do with the Maſs? ſome of whoſe Friends not ſo well acquainted with the Nature of it, would ſtorm, if we ſhould call a ſpade a ſpade, but they muſt believe their Book-mens teſtimonies, publiſhed under the favor of their *little great Land-lord of the Soyle*, (who knows beſt how it ſhould be called one of whoſe *Bandiliers* tells us in great heat, *none but Schiſmatiques will deny the harmony of miſſification*, away with it then: To finiſh this point, I will enforce the concluſion with this Argument, *We are not to name an Idol* but with deteſtation, much leſs are we to offer it as a worſhip of God. Deut. 23. 22. Pocklington. Sunday no Sabbath.

But the Service or Maſs-book is an Idol, *Ergo*, we are not to mention it but with deteſtation, much leſs to offer it to God as a Worſhip.

The Spirit is abundant in the proof of the former Propoſition, *Exod.* 22. 13. *Hoſ.* 13. 2. & 2. 17. *Pſal.* 16. 4. all remarkable Places, teaching us to be wary with what Worſhip we joyn with; but in the firſt of theſe places there is a *Triplication* of the charge in divers terms, yet all beating upon the ſame thing, to make us to look to it: In the latter Propoſition there are two things, one implyed, namely, that the *Service-book is the Maſs-book*: for proof whereof, *Habemus confitentes*, we have their own avouchment; and if they ſhould deny it, we ſhall in the point following prove it, whereunto now we come.

CHAP. III.

Of the Original.

THe ſecond thing conſiderable for the matter in hand, is, whence the *Lyturgie hath his riſe* or *Original*; Namely, from the Maſſe-book; that whoſe Original and riſe is naught muſt be naught in it ſelf: Can there come clean water out of a corrupt Fountain? Note that the *Lyturgie* is wholly from the Maſſe-book, and other Popiſh pieces, as it ſhall be full cleared: Firſt, by comparing of the Books: Secondly, for that mutual liking that our *Lyturgie-Maſters*, and the *Maſſe-Book-men*, have one of anothers peace. And thirdly, from the evidence given from the King and Councel of *England*.

Sect. Now, to the first, every piece and Parcel of the *Lyturgie*, word for word, is out of these pieces; namely, the *Breviary*, out of which the *Common-prayers* are taken; the *Ritual or Book of Rites*, out of which the *Administration of the Sacrament*, *Burial*, *Matrimony*, *Visitation of the sick*, are taken; the Mass-book, out of which the *Consecration* of the *Lords Supper*, *Collects*, *Epistles* and *Gospels* are taken: As for the Book of *Ordination* of *Arch-Bishops*, *Bishops*, and *Ministers*, that is out of the *Roman Pontificial*; we might further prosecute the proof hereof, from the division of the Masse into parts, *essential* and *integral*, with the enumeration of the said parts, as the ten or eleven parts of the preparation to the *Introit*, as *Pater noster*, the first *Collect*, which *Bellarmine* calls the Masse, because they are the best part of the Masse; The *Introit*, for which see Doctor *Lauds* † pleading in his Star-chamber Speech, the *Kyrie Eleyson*, or, *Lord have mercy upon us, &c.* The *Gloria Patri*, the *Misereatur*, the *Confession*, the *Absolution*, the *Angelick Hymn*, *Gloria in Excelsis*, word for word in the Scottish Lyturgie, the *Salutation*, *the Lord be with you*; Lastly, the posterior *collects*, all patches of *Popes* devising, which the brevity which we study, will not suffer us to instance. Be pleased to see *Morney de Missa*. If any object that in our *Introit*, the *Ave Maria* is wanting; we answer, (as hath been said) that though every thing in the Masse-book be not in our *Lyturgie*, yet all that is in our Lyturgie, is word for word in the Masse-book.

Lib. 2. de Missa c. 16. p. 44.

Cap. 3. p. 107.

Again, though *Ave Maria* be not actually in it, yet if purpose had holden, it was in more than a fair possibility, to have been the head *Corner-stone* of the Lyturgie, Witnesse *Staffords* invective defence thereof, Printed at London, not disallowed nor retracted in any point, by *Heylin* or *Dow*, *Canterburies surveyors* of the piece: further, that which hath been said of the pieces of the *Introit*, may also be said of our *Creeds*, *Epistles* and *Gospels*, *Offertory*, and other things, whether more or lesse Principal, in regard of our calling them from the Mass-book. Secondly, the second ground or reason is, from that *love* and *liking*, that the lovers of the Lyturgie bear to the Mass, as also from that mutual contentment, or complacency that the Mass-mongers take in the Service-book; we have shewed already, how they agree in *Name*, and now

Sect.

p. ult.

We

we are to give evidence of their mutual liking of the *Matter*; there be abundance of instances for the Papists approving of our Liturgy, witness *Mortons Appeal*, *Pope Pius*, the fourth, and *Gregory* the thirteenth, offered to Queen *Elizabeth* to confirm the English Liturgy, witnesseth Doctor *Abbot*, *then Prelat of Canterbury*, and Master *Cambden* in the life of Queen *Elizabeth*: to these *I* adjoyn Doctor *Boyes*, who was a *bitter expositor of the English Liturgy*, as *Heiga by the* Doctors of *Dowayes* appointment was of the Mass, after he had whetted His Teeth upon the *Schismatiques*, in his Epistle to *Bancroft*, he produceth the letter of *Pius*, for the approbation of the Service book; and notes also, the testimony of approbation from *Bristow* in his motives. Queen *Elizabeth* being interdicted by the *Popes Bull*, *Secretary Walsingham* wrought so, that he procured two Intelligencers to be sent from the *Pope*, as it were, in secret into *England*, to whom the Secretary appointed a State Intelligencer to be their guide, who shewed them *London* & *Canterbury Service* in all the Pomp of it; which the *Popish Intelligencers* viewing and considering well, with much admiration they wondered, that their Lord the Pope was so ill advised, or at least ill informed, as to interdict a Prince, *whose Service* and *Ceremonies* so symbolized with his own; and therefore returning to *Rome*, they possest the *Pope* that they saw no *Service*, *Ceremonies* or *Orders* in *England*, but they might very well serve in *Rome*, whereupon the *Bull* was recalled; to this also Doctor *Carrier* a dangerous seducing Jesuite, gives ample evidence; the Common-prayer-book (saith he) and the Catechism contained in it, hold no point of Doctrine expresly contrary to antiquity, that is, as he explaineth himself, the *Romish Service*, *&c.* and thereupon he comforteth himself with hope of prevailing; and of the like mind were *Harding* and *Bristow* (as hath been said;) one more, and we have done: not long ago a Jesuite meeting a woman in *Pauls*, in whose house he had lodged, she not knowing then that he was a Jesuite, the work-men of *Pauls* being hot at service, he asked her *how she liked that work*: *she retorting the question*, *asked* him *how he liked it*, he replyed, *exceeding well*, neither had he any exception to it; but *that it was done by their Priests*. We have insisted the longer in this point; first, that

Explicat. Illust quæst. 4 p 112. p. 46.

Motiv. 34.

Confid. p. 45 Sect. 9.

that men may see, that this plain & evident approvement of our Liturgy by *Papists*, is not from one singular or more indifferent *Papist*, but from an unanimous consent of the greatest, zealousest and learned'st among them. Further, this symbolization of Papists and Prelate-men in the name and nature of Mass and Liturgy, discovers how they conspire against the Truth, and those who desire to worship God in *Spirit* and *Truth*: it is a true maxime, *Quæ conveniunt in aliquo tertio, conveniunt inter se, & dissentiunt a contrario*; *They who agree in a third, agree between themselves, and dissent from the contrary*; If the Papists then sort with the Service-book-men, in the liking of the Liturgy, & the Service-book-men with the Papists in the liking of the Mass, and so agree betwixt themselves, they must both by consequent dissent from the true worship of God, which is contrary to it. Lastly, the Papists liking of the Service-book, makes it plainly appear, how little God likes it, for if it were pleasing to God, it would never please the Papists: as the *Israelites* true and sincere worshipping of God was an *Abomination* to the *Ægyptians*, *shall we sacrifice* (saith Moses) *the abominations of the Egyptians before their eyes, and will they not stone us*? Even so, if this were the true worship of God, the Papists and the Prelatical crue, would never endure it, but would stone, tear in pieces, imprison, burn, banish, and kill with all manner of cruelty, as they do, and have done, those that love and worship God according to his Will; and as every shepherd was an Abomination to the *Egyptians*, so there was no being for such Shepherds, as would not lead out, and lay down their sheep by that muddy *Nilus*, or, *Egyptian water*; yea, and not only so, but they must bear false witness in proclaiming it under their hand by subscription, that this stinking puddle is the River of God; when indeed it is the *Euphrates* of *Babylon*, by which the Soul of many grieved Ministers hath sit down with tears; being forced to hang his harp upon the *Babylonish willowes*; but if his soul loathed the practise, much more the approbation, then all the souls of the Mass-book-men would loath such an one, and with open mouth, would dart out against him the *Poyson* of *Aspes*, all manner of rotten *Calumnies*, of *Sedition*, *Tumults*, *Schism*, *Factions*, and the like, not vouchsafing him, & his, native ayre

Exod 8. 26.

to

to breath in, much leſs a calling to maintain him and his: neither is this al, but when theſe Miniſters & others to fly the hatred of *Eſau* and his brood, had caſt themſelves upon the ends of the Earth, to enjoy with much affliction the purity of the Ordinances; yet *Eſau* his hatred ſlacked not, like a boyling Furnace, till he caſt the ſcum of his cruelty after them, doing them all the miſchief he could in word and deed: the *Serpent* caſt not only the flood of waters out of his mouth, that way after the woman; but alſo purſued others in other parts, who endeavoured to ſacrifice that which God called for; for proof whereof take Doctor *Laud* his own words, *This hand* (ſaith he) *ſhall reach them*, and threatning a *Scotiſh*-man for refuſing to take the oath againſt his Country, he laid his hand on his breaſt, and vowed and proteſted, as he lived, he would make the hearts of all the Scots to ake; and what had the Scots done to him? Nothing, but maintained that worſhip that was an abomination to him and his. One inſtance more, very pat to the purpoſe, God having appeared to *Abraham* (as often he did) *Abraham* in thankfulneſs builded an Altar, but immediately after he is ſaid to remove to a *Mountain*, *Eaſtward of Bethel*; but what was the cauſe he ſtaid not by it? The learned tell us, that it was dangerous ſo to do; for the erecting of the *Altar of God*, was ſo offenſive to the *Idolatrous Inhabitants*, that it was a wonder, he was not ſtoned of them: where obſerve now by the way, that if the Altars now erected, were of God, they would be an abomination to the *Prelates* and their *Faction*, and dangerous for Gods people to ſtay by them: but as they are Altars of *Baal*, erected and maintained by *Baalites* and *Balaamites*, ſo they and all their *Ceremonial accoutrements*, and the Service-book it ſelf, are an abomination, witneſs that place of *Exodus* already quoted; *The Abominations of the Egyptians ſhall we ſacrifice to Jehovah our God*, ſaith *Moſes to Pharaoh*, *it is not meet ſo to do.*

Rev. 12. 15.

Gen. 12. 8.

Calvin.

Exod. 8. 26.

The laſt ground or evidence of this particular; is from the undenyable teſtimony of King and State, namely, King *Edward* the ſixth, and the Councels letter, to the Papiſts of *Cornwal* and *Devonſhire*, making of Commotions and Inſurrections againſt the King and State, amongſt many they give this ſatisfaction for the Service-book, that it was the

Sect.

very

very ſame, *word for word* with the Maſs-book; the difference only was, that it was in the Engliſh tongue, the extract of the Letter recorded in the Acts & Monuments, are theſe; *as for the Service in the* Engliſh *tongue, it perchance ſeems to you a new Service, and yet indeed it is no other but the old*; the ſelf-ſame words in Engliſh that were in Latine, a few things taken out. If the Service of the Church, was good in Latine, it remaineth good in Engliſh; for nothing is altered: but to ſpeak with knowledge, that which was ſpoken with ignorance, we have the whole letter in Print at large for your Service, we thought fit for brevity, only to tranſcribe ſo much as made for the clearing of the point; the ſum of that which hath been ſaid by way of open diſcourſe, we draw up in this Argument.

Vo'.2. p. 667.

That which is word for word out of the Popiſh Maſs-book, is not to be offered to God, as worſhip, but to be aboliſhed as an abomination to him.

But the Liturgy in controverſie, is word for word out of the Maſs-book, as hath been proved abundantly.

Therefore it is not to be offered, as a worſhip to God, but to be aboliſhed as an abomination to him. As the latter propoſition of the Argument is proved to the full, ſo the former is as clearly by the paralelling place of *Exodus* twice quoted, to which we will add for abundance, theſe places following, *Deut.* 7. 25. and 12. 31. 2 *King.* 23. 13. *Ezra.* 9. 1. *Eſa.* 44. 19. In all which places, the Lord commands all *Idols* and *Idolatrous Service*, to be utterly deteſted and abandoned, and ſtill the ground and reaſon is given, that they are *abominations to the Lord*, for ſo the word is in the number of multitudes; to ſpeak impartially, we ſee no colour of way to evade this Propoſition, but by undertaking the defence of the Maſs-book; for as *Mountague* and others produced that their Service is the ſame in moſt things with the Church of *Rome*, the differences are not great; nor ſhould they make any ſeparation; then a neceſſity is laid upon the Prelates and the reſt, either to defend the Maſs, ſo far to be the true worſhip of God, againſt the truth, and all Orthodox Writers; or elſe, to give up the Service-book to fall with the Original; and though the Treatiſe will not give us leave, to limne out the Maſs in every piece, patch'd up by divers

Cap. 8. 26

Recuſancy. p. 1.

Popes

Popes, having given a ſpecification of ſome parts of it, moſt concerning our Liturgie, yet will it not be amiſs to lay down from the learned, the firſt entrance of it into *England*, and then to take off briefly, the ſilly defence that the Papiſts ſeem to make for it. To the former, *Auguſtine* the Monk ſent from *Gregory*, called the Great, for what we know not, except for his *grand deviſes of Will-worſhip*; his man *Auſtin* finding not all things for his tooth in *France*, put over into *England*, and there finding an ignorant King, and a ſuperſtitious Queen, there like the envious man, he ſows his corrupt ſeed of all Popiſh trumpery, as *Maſſes*, *Letanies*, *Proceſſions*, *Copes*, *Veſtments*, *Altars Candleſticks*, *Holy-Waters*, *Conſecrations*, *&c.* Having like a Serpent deceived the People (and as the Apoſtle ſaith) *corrupted their minds, from that ſimplicity that is in Chriſt*, ſore againſt the minds of the godly, and learned Preachers of the times; yet, to make them (as *Beda* witneſſeth) add this condition, which he never ment to keep, that no *man ſhould be forced, or conſtrained thereunto*; but having plaid the *Wyly Fox* in his entry, to finiſh the work he had begun, he took on the Lyons skin, and being oppoſed by one *Dinoth* a great Divine, who withſtood him to his face in a publick Synode, *avouching*, that he ought not to change the *ancient form of Religion*, neither would he acknowledge him for *Arch-Biſhop*; but the bloudy Prelate, to be revenged on him, incenſed *Ethelfred* King of *Northumberland* againſt him, who murdered the Servant and Miniſter of God, and twelve hundred Monks with him: afterward about the Year 637. Pope *John* the fourth, ſends over *Malitus*, *Honortus*, *Juſtus* his Bandogs one after another, to hold out and confirm the continuance of this diſmal alteration, as they might eaſily do once having got footing, for Pompous ſuperſtition ſuits too well with corrupt nature: then came in keeping of *Eaſter* after the *Romiſh* manner, Miniſters called *Prieſts*, chanting and playing upon *Organs*, with all which, godly *Beda* his ſoul was grieved, who vented his grief in this ſad complaint; *heretofore, inſtead of theſe things, the principal Service of* God *conſiſted in Preaching, and Hearing of* Gods *Word.*

2 Cor. 11. 3.

Lib. 1

Lib. 18. cap. 14. de geſt. Ang.

Morney of the Maſſe. Lib. 1. 6. 8.

Here we may obſerve for matter of Humiliation, how eaſily Superſtition finds entrance into *England*, and how hard-

ly it is rooted out; that former *Maledict*, Monk *Benedict* (as they call him) found so little entertainment in *France*, that he made little stay there, only stomacking that the Worship was not after the *Romish Order*, he certified his Master by a grievous complaint, who being more moderate than the Monk, bid him take that which was good in every Church: but *England* found that that would not serve him, of whose Mass and Mischief it could never yet be rid. It is also worthy your observing; how he laid the *Foundation* of the *Mass*, and established it in blood; yea, that See of *Canterbury, in him and his Successors*, hath been a *See of Blood*; yea, it is too well known, that that cursed Mass, whether *Latine* or *English*, hath lived in blood, and *bathed in the blood of bodies, souls* and *states*, as shall be more particularly manifested hereafter.

Sect. Now for any thing that can be said in defence of this Idol, the *Masse-book*, it is not worth the citing, and hath been more than abundantly refuted; yet one touch for a taste, and that upon *Prayers*, because it is the Subject of our discourse, we will shew you one place out of the Old Testament, and another out of the New: such as they make choice of to defend their *Masse* or *Liturgy* (as they call it:) the place of the Old Testament is in *Genes. chap. 4. vers. 26.* the words are these, *Then Men began to call upon the Name of the Lord*; as there be diversity of thoughts upon the meaning of the words, so *Pertertus* a Popish Fryer, will have this the meaning: that then they *found out some set form or order of Prayer*, to gain footing forsooth to the Popish Liturgy; but say it were so, what would it make for them? The Doctors of *Doway* are of the same opinion, and fuller also in their words; It is meant (say they) of *Publick Prayer*, with observing some Rites, and set form, in a particular place, dedicated to Divine Service. Grant that that were the meaning, as indeed it is not, yet what would this make for them? Would the faithful Prayers of the godly *Patriarcks* confirm, or would they not rather confute the *abominable Prayers* of the Popish Masse? The word *Invocat*, in the first Language signifieth also to prophane, though not so in this place; for it suiteth not with the sense; but if this were the sense, then the Papists might well take a hint to parallel their unhallowed

lowed Masse, which is nothing but an high prophanation of the *Name of God.*

The other place which I touch upon, and which they do egregiously abuse (as they do many more) is from the New Testament, 1 *Tim.* 2. *vers.* 1. *I exhort therefore, that first of all Supplications, Prayers, Intercessions, and Thanks-givings, be made for all men*: out of which words of the Apostle, the *Rhemists* make this deduction, *that the Prayers and Petitions of the* Masse, *are deduced out of the* Apostle *his words*, producing, or rather traducing; the Fathers, making them speak that for the Masse which they never meant: the transcription of all the passages would be too tedious: but let Master *Cartwrights* answer suffice. First by way of Concession, *grant the* Mass-book *to have in it the same prayers that the* Apostle *commands, will it therefore follow* (saith he) *that their prayers is the true service of* God? no more than the using, or rather abusing of the words of Institution, *This is my body*, makes for the Justifying of Transubstantiation. *Inchanters* and *Charmers* use many holy words in their Charms, as they do with a piece of the first Chap. of S. *Johns* Gospel: but it agravateth their sin. This plea from good words, is, or hath been too frequent in the mouths of some Professors, whom we desire to satisfie with this answer. Again, if their whole *Liturgy* or *Service* be here as they say, where are their Mattens, Even-song, *Complin*, *Procession*, *Dirgie*, *&c.* As for the name Masse used by the Fathers, we are to understand, as *Morney* and others well observe; that as the Church finding ease, and growing in Wealth, under and after *Constantines* time, fell to grow a little gawdy to please the Gentiles, and also to allure both the Jews and Gentiles; the Christians were content to hear and speak *antiquated Names*, as *Altars*, *Sacrifices*, *Priests*, and so fell in the word *Missa*; but it is as clear on the other side, that never one of the Fathers alleadged, nor Orthodox Councels did use any of these words in their Sence; and this may suffice for the Popish Masse. They also abuse that place of the *Acts* 13.2. translating it as they were saying Masse; but the foolery of it as hath been said, answereth it self. The Masse then being such a piece, as it was *Englands* great unhappiness to lye so many years under the burthen of such an abomination:

First Book of the *Masse* c. 4.

on: so when the light of the Gospel sprung up, to fetch us out of Darkness, and from the shadow of Death, it was great incogitancy (to speak the least) in our Reformers, in King *Edwards* dayes, to take a Monk from among the *Canaanites*, *and putting a coat of English cloath upon it, to represent it, being an unclean Beast, as a service to the Lord*: it is no better truly than the excommunicate thing. What had we to do with the River of *Nilus*? How could we look to pick Gold out of the Popes Dung-hill, where there is nothing but mire and dirt? It is true, that Heathenish *Rome sent the Sons of their Senators to the* Etrurians, *to have their instructions for ordering of their* Religion: but why should we, when God had brought us out of *Babel* or *Antichristian Rome*, turn immediately in again to take a pattern out of it, for the service of our God: this is an express thwarting of the Book of God, whose Omniscience should only appoint in his own Worship, witness that order and appointment given from him by *Moses* to the *Israelites*; first, he layeth it down affirmatively, *Observe and here all these words that I command thee*: and he enforceth it with a strong reason, *It shall go well with thee and thine, when thou dost what is good and right in the eyes of* Jehovah *thy God*: but now, lest they should patch up his Service with some Heathenish tricks, he strictly inhibits them, so much as to inquire of their Gods, saying thus, *How did these Nations serve their Gods, even so will I do likewise*; where the Hebrews observe, two things are observeable: First, Idolatrous Service is not to be inquired after, because that occasioneth a turning into it; and secondly, all imitation of such service is forbidden. *Cyprians* complaint cited by the answers to the *Humble remonstrance*, suits well to this purpose: *Ad hoc malorum devenit est Ecclesia Dei, & sponsa Christi, &c.* The Church of God and Spouse of Christ, falls unhappily into this evil exigent, *Ut lux de tenebris mutuetur, & id faciant Christiani quod Antichristi faciunt*: That light should borrow from darkness, & Christians should do that in Gods service, *especially which the vassels of Antichrist do*. From this discovery also the Service-book is unbottomed of that main Plea from antiquity, which Doctor *Hall* in his humble Remonstrance makes his sheet Anchor; but *Smectymnuus* in his answer puts him to it, that for

Iosh. 7.

Valer. max. lib. 1. tit. de Relig.

Deut. 12 28.

Vers. 30. 31.

Ep. 74.

P. 13.

for want of ground it is come home; but to follow this a little further, and to wave the antiquity of a set Liturgy, an instance whereof, for divers hundred years, the Doctor, nor any of their *Book-men* cannot produce: We desire to know what Antiquity they, or any other can alledge for this Liturgy, surely he can go no higher than the Masse-book; and when it hath gone as high, or higer than it can, sometime abusing Scripture, and sometime butting upon the coined and counterfeit Liturgies, fathered falsely upon the *Apostles* and *Disciples* of Christ; yea, and also upon the *Fathers*, as *Peter*, *James*, *Matthew*, *Andrew*, *Denis*, *Clement*, *Basil*, *Chrysostome*, and others; the falshood whereof *Morney* discovers at large: yet for all this, saith the noble defender of the Truth: the *Popish Masse is no part, nor ever was of the Divine Service of God*, and therefore the English Liturgy out of it, and not able to ascend higher than it, can be no *Divine Service*, as they call it (and that inclusively, by *Catexochen*, or *excellency*) it can be no Divine Service, but is indeed a devised Service; but suppose it or the *unbloody Sacrfice of the* Mass, should look as high as *Cains unbloody Sacrifice*, yet if there want truth, they would prove no better than antient errors. First Book of the *Mass* c.4 & 3.

Last of all, to shut up the Point, the discovery whereof casts the Doctor upon a very foul shift; namely, the denying *of the Liturgy to have its rise, or to be selected out of the Roman models*: wherein we beseech your Honours, to cause him to deal, *Obsignatis tabulis*, by comparing the Books together: and besides all the evidences alledged, if it appear not, and that to the eye, to be what we have said to be the truth we will de-relinquish our suit: but if it be so as we aver, we desire no more of the Doctor, and all the admirers of the Liturgy, that they would deal candidly with the truth, with your Honours, and with us, a whole body of Petitioners; who in conscience do profess we desire to do nothing against the Truth, but for the Truth; and as it becometh not those that defend the Truth, *Fictis cotendere verbis*, to Skirmish with devised, or velitory palliations, as the Poet hath it, even so, ἐλευθέρου γ' ἀ δρὸς τ' ἀληθῆ λέγειν, there is nothing becometh *candid ingenuity*, better than the Truth. To defend evil cunningly, is no good commendation; it was no grace to the Sect.

Orator,

Orator, of whom it was said, *Candida denigris, & de candentibus atra*: That he could with ill abused eloquence, *make black white, and white black*: and yet, when such men have done all what they can, they find that true of the *Civilian*; *Mala causa pluribus eget remediis*: The malady of an evil cause stands ever in need of more medicines than he that undertakes the cure can afford. For a closure of the point, in love to the truth, we desire all men that have any wit, to take notice of these two things; the former, a man had better be tongue-tyed than appear in an ill cause; the latter, when they have done all they can, it will fall out with them as it did with the Scribes and Pharisees, envying that the people should follow Christ, *Perceive you not* (say they) *one to another, how ye prevail nothing; the world is gone after him.* Just so in this case of the worship of Christ, as it is partly begun, and shall be more fully accomplished, when they have done all that they can, all is but lost labour, they shall not prevail, the world shall go after *Christ*.

Joh. 12. 19.

CHAP. IV.

Of the Matter.

NOw we come to the third particular, namely, the *Subject matter of the Liturgie*; the graine is like the ground it grows upon, the fruit must be like the Tree; it is not possible that any wholsome sap of life should come out of a noysome and poysonous root. To give a delineation of the matter in general, we can use no better expression than that of *Calvin*, in his pithy Letter to the Church of *Frankford*, much troubled with this *Service-book*, where he calls it the *Reliques or leavings of the Popish dregs*; this may be made to appear without contradiction, by scanning some particulars; for to go through them all would fill up a great volumn: then to give a touch as briefly as we can, *the matter is partly false*, partly *rediculously frivolous*; yea, and some part of it is not without a tincture of *Blasphemy*. To this effect, a worthy and zealous *Pastor* to that people of *Frankford*, regrating sore the troubles brought upon them by that Service-book, after that he had told them that nothing must be thrust upon any Congregation, without the Warrant of the Word: and

Troubles of *Frankford*, p. 36

for

forasmuch as that in the *English* Book there were things both *superstitious, impure*, and *unperfect*, which he offered to prove before all men; he would not consent that of that Church it should be received. P. 38. ib.

To come then to the first particular of the charge; concerning the falshood of the Matter, which we will first discover in the generals, and then come to some particulars: For the generals we lay down these three instances, In false or corrupt translations of the Word; additions to the Word, and substractions; all which the Service-book not only allows, but injoyns subscription to them, being so rendered in the old Latine Bible, which translation the Service-book injoyns to be used, and no other; yea, to which the *Ministers* were to subscribe, it being the most corrupt piece of all the *Latine Translation*, none of them being found; witness the current of the learned Fathers and others; yea, the very pleaders for the Book, and that Bible: *Si in Latinis exemplaribus fides est adhibenda, respondent quibus, &c. If we must believe Latine translations you must first tell us which of them*, saith *Jerome*? Which argues the Latine one, fathered upon him, not to be his, but of all other Latine translations he damneth this most, which we are forced to follow, as *Erasmus* testifieth of him; *Damnat superiorem translationem, quæ nos tamen maxime utimur*, he condemneth (saith he) that translation, meaning the *vulgar translation*; condemned also, by the grand Pillars of Popery, *Burgensis*, *Lyra*, *Jansenius*, and others; yea, and by two Popes, *Sixtus* the fifth, and *Clement* the eighth. Lastly, we have the dict of the defendants themselves, Doctor *Sparke*, *diebus illis*, complaining of the corruptions of the Service-book, instanced in these two particulars: First, for omitting much *Canonical Scripture*, and putting *Apocrypha* in the place of it: Secondly, for appointing a corrupt translation to be read. To some particular instances we come, and amongst many places we must give but a touch; we will begin with that palpable falshood, *Psalm* 105. 28. which the Book hath thus, *They were not obedient to his Word*; but the Scripture saith, *They were not disobedient to his Word*; what directer contradiction can there be than this? The Scripture given by inspiration of the Spirit, admitteth no contradiction. Doctor Sect.

Al. Dimas. in præfat. ad 4. Evang.

Spark.

Spark told the Arch-biſhop of *Canterbury*, that it was apparent by the Hiſtory of their dealing in *Egypt*; that to read, *They were not obedient to his word*, were to charge *Moſes* and *Aaron* with falſhood.

Sect. Another place abuſed, *Luke* 10.1. being their Goſpel for that Evangeliſts day; *After theſe things the Lord appointed other ſeventy alſo, and ſent them, two and two before them*; but the common Book read ſeventy two: which, though it be not in matters of Faith, as the defendants anſwer, yet it is a corrupting of the Scripture. May we tear a mans skin from his fleſh, becauſe we cut not the ſinews, nor beak not the bones? In a word, this is the anſwer of the Papiſts upon the place which our Writers take off.

Sect. Epiſtles the Sunday after the Nativity. Eph.2.3. But now we will evidence in a place as matter of Faith, as we take it, *Gal.*4.5. the Service-book readeth, *that we through election might receive the adoption that belongeth to natural ſons*; where the Church-Bible, according to the original, hath it thus: *That we might receive the adoption of the ſons.* For, *natural ſons of God* we cannot be ſaid to be, *Nam non neſcimur, ſed reneſcimur Chriſtiani*; for we are not born Chriſtians, but born again; yea, *by nature we are the children of wrath*: is there not matter here of flat contradiction, & that in a high point of Faith?

Sect. We will trouble you but with one other place, and that upon matter of Faith too; namely, *Luke* 1. 28. and 48. the Text hath it, *Hayle freely beloved*, or *having found favour*; but the Service-book will none of that, but read it; *Hayle full of grace*, juſt with the *Rhemiſts*; and the defenders of it go upon the ſame grounds that they do, croſſing the true ſignification of the words; all ſound and learned Expoſitors, antient and modern, as *Pagninus*, *Vatabalus*, *Chryſoſtome*, *Beza*, Doctor *Fulke*, Doctor *Whitakers*, and others, ſorting full with *Gregory Martin*, *Reynolds*, and the reſt; and gives incouragement to *Stafford* in his *Female Glory*, to tell the *Puritains* railingly, that *till they be good Marians* (in his ſenſe) they ſhall never be good Chriſtians. There are fifteen places more in the Service-book of this cut, but theſe are enough, and too many to be ſo abuſed.

Sect. Now we come to a touch of Additions, as the Book adds three whole verſes to the 14. *Pſalm*, where a great difference

rence is to be thought on, between a *Paraphraſter* and a *Tranſlator*: The former may amplifie, but yet in different letter from the Text; but the *Tranſlator* may not adde, no not from other Texts of Scripture. The grand Papiſts, the juſtifiers of this, and other ſuch ſtuff, dare not avouch theſe Verſes to be in the Hebrew or Greek Copies, no not in the Greek Bible ſet forth at the command of *Sextus Quintus*, 1587. for the juſtifiing of the Vulgar Latine, as appears by his own Copy, written by Cardinal *Carraffe*, and another Cardinal, namely, *Cajetan*, avoucheth, that *Paul* in the third to the *Romans* had taken them from divers places of Scripture, *Sed ignorans neſcio quis adjunxit hæc Pſalmo* 14. But ſome ignorant party, I know not who, hath added them to *Pſal.* 14. So there is a whole Verſe added to *Pſal.* 13. and an addition added to *Pſa.* 24. corrupting the text, and applying that to *Jacob*, which is ſpoken of God; and divers additions more, which we will not reckon. Pag. 154.

Now a taſte of *Omiſſions*, or *leavings out*, as all the titles of the *Pſalms*, being, as other holy ſcripture, given by Holy Inſpiration, and very uſeful; yea, and Mr. *Bucer* learnedly and divinely affirmeth, *are as ſo many keys to unlock and open the door that letteth into the underſtanding of the Pſalms*; Hallelujah is left out of the 72 *Pſalm*, the Book omitteth, *Praiſe ye the Lord*, ſeventeen times, and putteth in *Gloria Patri*. Sect. In his Preface to the Pſalmes.

Laſtly, amongſt divers other *Omiſſions*, on which we cannot inſiſt, the comfortable Concluſion of the Lords Prayer is left out. They have drowned in this Book 160 Chapters, according to their own account, of Canonical ſcripture; amongſt which are whole books, as the *Chronicles*, *Canticles*, and the moſt part of the *Apocalyps* is left out, in place whereof the *Apocrypha* is placed, and that (as they ſay) tending more to Edifying: yea, and ſome Chapters alſo, wherein are palpable *untruths*, as *Eccleſiaſticus* 49. *Judith* 9. *Tobit* 5. the laſt two of theſe Books being *Fabulous*: A Preſident of theſe foul Abuſes of ſcripture, are found no where in the world, but in the Popiſh *Maſs-book*. To this we may ſubjoyn that Prophaning groſſe abuſe of *Epiſtles* und *Goſpels*, in which there are three ſtrange and remarkable Occurrences, for which there is no Ground or Reaſon, but from the *Maſſe-book*, and *Maſſe-mongers*.

First, what reaſon is there, that in the Maſſe-Book, and in our Liturgie, the *Acts of the Apoſtles and Prophets*, yea, any book of the old *Teſtament*, the books of *Geneſis* excepted by them, ſhould be called *Epiſtles*, as *Acts* 7. on *Stephens* day, *Rev.* 14. on *Innocents* day, *Joel* 2. *Eſay* 50.

Sect. Secondly, there is never a full paſſage or whole place, but ſcraps and ſhreads, as the beginning of one Chapter, and ending of another; and in this they deal with the Word, as *Mezentius* dealt with his beds, he cut them, and lengthened them to ſerve his own cruel humours, and not for the good of his gueſts. If Kings will not have their Writs by *confuſion of names wronged*, much leſs the King of Kings, who is the God of Order.

Sect. Thirdly and laſtly, at the *Epiſtles* there is ſilence, ſitting, and what every one will; but at the *Goſpels* there is ſtanding,

Ruper l. 4. *fol.* 49. ſcraping, bowing, and a reſponſe before and after; as every one of theſe were to ſerve ſome piece of Superſtition or other: ſo the reaſons given by Papiſts are as *ridiculous* as the things are *Superſtitious*: it is enough to name them in general, that the maintainers of the Liturgy may be aſhamed to alledge them, and better of their own they have not. We therefore deſire your Honours, to caſt a regardful eye upon the wronged

Ier. 1. 12. and much abuſed Word, and *not as paſſers by* (as *Jeremy* ſpeaks) in a caſe much like, *but as ſupream judges* here on earth, to vin-

Chryſoſt. 2 Theſ. 2 dicate Gods diſhonour done to him in his Ordinances. Gods Word, as the Fathers ſpeak, in his *Epiſtle*, not in that ſenſe they call *Propheſies Epiſtle*, wherein he commends many lovely favours to us; yea, his *Teſtament*, wherein he leaves and bequeaths many rich legacies to us; If Kings & Monarchs ſhould deal ſo with us, would we ſuffer them to be abuſed, corrupted, altered, cut in pieces? No, we would count them our deadly enemies that ſhould do ſo, & alſo traytors to the King. What an eye of indignation then ſhould your Honours caſt upon ſuch groſſe abuſing of the Word, of the Epiſtle and Will of the *Omniſcient* and *Omnipotent* God; If *clipping*, *corrupting*, or *counterfeit* coyning be Treaſon by the Law, how much more and in a higher degree is it to deal thus with the Word? Yea, and more than that, to maintain this, and cauſe Miniſters to ſubſcribe to it, being no leſs than Treaſon againſt the high

and

and mighty God. *Culpam deprehensam pertinaciter tueri, culpæ altera est*; *Pertinaciously to maintain a fault openly discovered, is a greater fault than the former*, on whom whether Nation or Person will the Lord *rest upon* (saith the Lord by the Prophet *Esay*) but *upon him that trembleth at my word*, that is a humble soul, not onely moved to obedience to it in it self, but further, out of that reverence that it beareth to the Word, it will not as much as in it lyeth, suffer the word to be abused by others, as one speaks of the Papists, *that corrupting the Fathers, they rather make them their sons*, to speak what they will have them, then Fathers indeed: Just so doth that book, and the Champions for it, make the word thus dealt with none of Gods, but their own; If a Minister adde or take away from the Service-book, it is made matter of *inditement*; but they, it seems, may adde, take away, alter, and corrupt what they will without controlement: this course gives a shrewd randcounter to our learned and Orthodox Writers against the Papists, witnes Doctor *Fulk* his Answer to *Campian*, discovering the evils of the *Apocripha*. *Gregory Martin* recoils thus upon the learned worthy, that *by those words he condemned their own Service-book, which appointed those Books to be read.* Discovery of corrupt translations. *Preface.* *p.9.*

Having thus proceeded against the Servick-book, for its *false translations, additions, omissions, misnominations*; we come now to some more particular untruths in the Book, and that partly by false or *misapplication* of *Scripture*, partly by *coyning things* that have no shew or ground for them, partly by establishing some *Popish expositions*. Lastly, by confirming and pressing upon Ministers and people, a heap of *Popish* and *Idolatrous Ceremonies*, a touch of every one will suffice. *Sect.*]

For the first, be pleased to look upon that egregiously abused place, or Christ abused and dishonoured by their dealings with the place, namely, *Rev.12.7. Michael and his Angels fought against the Dragon, &c.* which words the Book appoints for the *Collect* for *Michaels* day; where they make Christ by misapplying the place, a *created Angel*: for the place is meant of Christ, neither can it agree to any other: for which we have a cloud of witnesses, not only from the universal concourse of the learned and Orthodox Writers, as *Fathers* and modern *Authors*, as *Austin, Ambrose, Musculus, Calvin, Beza,* *Sect.*

Doctor *Fulk*, Doctor *Willet*, and many others, but also from the very name *Michael*, proper only to Christ, who, *verſ.* 10. is called Christ: And further, from the ſcope of the place, to ſet out Christ and his Angels, encountering *Satan* and his Angels: And laſtly, other places of Scripture parralleling the truth of this ſenſe, *Dan.* 10. 13. & 12. 1. 1 *Theſ.* 4. 16. *Judg.* 9. *Angels* here under their General *Chriſt*, are ſaid to be on Earth in the *Church Militant*, for that is meant by *Heaven*, and here they are ſaid to die, which ſuteth not with *Heavenly Spirits*: the *Rhemiſts* indeed hold cloſe to the ſenſe of the Service-book, becauſe it is from their own Maſs-book, and gives this as a reaſon, why *Michael* is painted fighting with a *Dragon*, both Opinion and Reaſon are of the like weight: Now from things without colour of Ground; what colour or ground is there for that ſpeech in the end of the *Magnificat*; *O Ananias, Azarias* and *Mizael, Praiſe the Lord?* If this was the Prayer of theſe men when they were alive, what ſenſe or reaſon that we ſhould ſpeak to them being dead, more than to others?

Sect. For *Popiſh Tenents*, look that Prayer at the Burial of the Dead, *That we with this our Brother, and all other our Brethren departed in the true Faith of thy holy Name, may have our perfect Conſummation and Bliſs, both in Body and Soul:* Firſt, here every one Buried is a faithful Brother, which cannot be ſaid of every one, no, not in the *Judgement of Charity:* It is true indeed, That the Prieſt of *Newgate* bid the poor Condemned Thieves *provide Money for their Burial, and they needed not doubt of their Salvation:* Again, the words are an expreſs Prayer, and tyed to be ſaid by the Miniſter.

Now, for the *Ceremonies* having place in *Gods Worſhip*, and being mans device, muſt needs be *Idols*, or *Idolatrous Actions*, *Quicquid praeter mandatum, eſt Idolum*; Whatſoever is placed in *Gods Worſhip*, without the Commandement of God, is an Idol; for none hath power to Ordain or Place a Ceremony in Chriſt his Church, but himſelf, who is King of it. For inſtance whereof, there is a remarkable place amongſt many, Numb. 15. 39. *And it ſhall be unto you for a Pringe, that ye may look upon it, and remember all the Commandements of the Lord, and do them; and that ye ſeek not after your own heart, and your own eyes, after which you uſe to go a Whoring:* where Obſerve

both

both the Ceremony and Signification to be from Gods own Appointment: And further, every device of man in Gods Worship, is to be avoided; but against those there are divers *Treatises* never Answered, nor like to be; yet it shall not be amiss by one indissolvable Argument to put all the Defenders of the Ceremonies to it; which is this:

That which is mans Device, and hath been an Idol in Gods Worship, must of necessity be an Idol still in the Worship of God: But the Ceremonies mentioned in the Service-book have been Idols in Gods Worship, as *Cross, Surplice, &c. Ergo*, they must be Idols still in the Worship of God.

The Proof of the former Proposition, is from instance of *Abrahams Grove*, Gen. 21.33. but being abused to Idolatry, as 2 *King.* 17.10. *Jerem.* 51.2. *Isa.* 57.5. then God forbiddeth his People the usage of it, because it was an Idol; yea, commanded to *destroy* it, *Deut.* 12.13. The latter Proposition none can deny. Here we may add the foul Abuses of the *Sacraments*, as *Baptism*, and the *Lords Supper*, and that Jewish Popish institution of *Churching of Women*, called *Purification*; & that bastardly piece of *Confirmation*, the particular Enormities whereof we need not stand upon, they are so well known, especially to your Honours, which is a part of our happiness: Again, the *Treatise* would be too large; yet we would not have the *Lent Fast* forgotten, which the *Patrons* of our *Liturgie* make a *Religious Fast*, abusing places of Scripture by mis-application of Scriptures, as *Joel* 2.12. *Mat.* 6.16. 2 *Cor.* 6.2. *Mat.* 4.10. clear contrary to the Law, and indisputable Prerogative of God; the *Homilies* appointed by the Law of the Land, the most and best Reformed Churches, & the harmony of Confessions, none siding with them in it, but Papists and Popishly affected.

2 Part of Homil. of Fast. *Anno quinto* Elizab. *C. quint.*

Now we come to *Touch*, and but to touch upon the *foppish* and *foolish things* in the Book, besides the *foolish and senseless Translations* of some *Psalms* pressed by the *Service-book*, as *Psal.* 58.9. *Psal.* 68.30. which would be too large to set down and canvass. What can be said for those *Tautologies, and Battologies*, used in the *Service-book*, as *Lord have Mercy upon us, Christ have mercy upon us*; the very Popish *Kyrieleison, Christeleison* condemned, *Matth.* 6.7. the word *Battology* here condemned, cometh, as the learned observe, from one *Battus*, a ridiculous Sect.

a ridiculous Poet, repeating the same words or verses often; and so Christ forbideth *a vain repetition of words or phrases*, and the better the words are, the more grievous is the sin, so the vain repetition in *Prayer is most odious of all*, both the heathenish and Popish *Battologies* are struck dead at one blow (saith Master *Cartwright*) for mumbling up the same prayers again and again; and can these repetitions of ours, being the very same in English, go scot-free? One foppery more, for we cannot name them all, namely, that mutual *salutation* between *Priest* and *People*; in these words, *The Lord be with you*, and *with thy spirit*: which Doctor *Boyce* girding at the *Novellists*, takes upon him to defend from *Ruth* 24. with many invective strains, with other matter to little purpose: is it a good Argument from *salutation* in *civil conversment*, to fall a *saluting* one another in the *worship* of God? if our Lord and Saviour forbad his Disciples to *salute any in the way*, so far as it might be any impediment to his service; like unto that of *Elisha* the *Prophet*; how much less will Christ admit *salutations* in the middest of his Service? It seems their devotion is very hot, that falleth to toss a *salutation* whilest they are upon *Gods Worship*. Hence is that apish trick in the *Northern* parts, that all the *Women*, especially in coming into the Church, make a *courtesie* to the *Priest*. Dr. *Boyce*, for further confirmation, citeth the *Liturgy* of *James*, *Chrysostome* and *Basil*, but all know (as hath been said) that they who are acquainted with this subject, know these *Liturgies* to be as *Apocryphal*, as the subject; the Dr. confesseth upon the report of *Bellarmine*, that *Tritemius* writ a whole book upon *Dominus Vobiscum*, in which are many fruitless questions, and so we are sure the thing it self is fruitless.

E.

Luke 10. 4. 2 King. 4. 29.

Lib. 2. de Missa c. 16. Lib. de Scrip. Eccles. fol. 51.

CHAP. V.

Of the Letany.

WE come now to the last piece, of the matter of the *Lyturgie*, but not the least sinful, but rather the most offensive: Namely, *the Letany*, not a *stump or a limb of Dagon*, but the head of the *Masse-book*, appointed to be said on *Sundayes*, *Wednesdayes*, and *Fridayes*, yea, and at other times, if the *Ordinary* appoint it: of this it may truly be said, as one said of the

the *Pharisees* sin, that it was *either the sin of the Holy Ghost, or a sin very nigh it*; so the *Letany is either blasphemy*, or very nigh *blasphemy*: upon these dayes, one of every house must be present; setting a note of some preheminency, both upon these week dayes and the Service, yea, from the *Etymologie* of the word λειτανία, or *Letany*, the defenders of it will have it to be a more *serious* and *cordial Prayer* then others: It is observed by the Learned, that the Antients had the order and manner of the *Letany* from the *Heathens*, as *Dionysius Halicarnassius* witnesseth, and *Causabon* observeth in these words: λειτανίας ποιεῖσθαι πρὸς δεῶν βωμαῖς, the Letanies or Supplications about the Altars of their gods. *Polybius* renders the words very *handsomely* and *significantly* by the word, ἠαγγανεύειν πρὸς τοὺς δεοὺς, which signifieth to *intice the gods by blandishing allurements*: these words, & others used by human writers to the same purpose, as by *Homer* and others, falls in with the same fault that our Saviour accuseth the *Pharisees* of, namely, *vain repetition, and multitude of words, for which*, saith Christ, *they think to be heard*. Now this *Letany* is a very *facinating fardel of Tautologies* and *Battologies*; besides its other faults, in this *Latany* there is, *Lord deliver us* eight times, *hear us we beseech thee*, 20. times: to omit many desires to be delivered from things from which there is not the least appearance, no more than of the *French pox, the danger of being drunk at a Whitson-ale, or a purse cut at a stage play, and not so much*. In that prayer to be delivered from fornication, what meaneth that addition, & *from all other deadly sin*, as *though some sin were not deadly*. Again, after a *tautological* suming up and repetition of the titles and Elogies of the Trinity tossed with responses, they fall on in a Heathenish way to act the word *Letany* or *Maggany*, as it is well rendered, namely, as it were to *conjure*; and as if the devil were now to be dispossest (which no *Priest* must dare to do by the Canon without license from the *Ordinary*) they would use the very same pieces; namely, *By the mistery of the holy incarnation, by thy holy nativity and circumcision; by thy baptism, fasting, and temptation; by thine agony and bloody sweat; and by the cross and passion; by thy precious death and burial; and by the coming of the holy Ghost, Good Lord deliver us*. This piece of the Popish-Masse-book, whence we have it, is no better than that conjuring or juggling

Tossan in Mat. 12. Canon. 15

Serarius in Litan

Cassan. in Liturgy. P. 244.

Exercit. p 237.

Mat. 6. 7.

juggling of the *Magicians*, whereby they seemed to imitate *Moses* his *working* of *Miracles*, which they did not, as the learned in that Art testifie, without *magick-spells*; they use *ridiculous invocations*, saith the same *Author*, & so be the *invocations* in the *Letany*; and the better the words are, as we have said, the more grievous the abuse: And that we may not come short of the *Papists idolizing* of this *Letany*, we have not only our ordinary and *weekly letanies*, but also our *annual* or *yearly letanies*, acted in *Procession*. It is true, we have left out the *Saints* in our *Liturgy*, that was too gross; but had the *Laudenses* got their Colours fixed, ere this the *letany* had been *stancked* with this stuffe. But why did they *expunge* that *suffrage* in King *Edward* his Book against the *Pope*, *From the tyranny of the Bishop of Rome, Good Lord deliver us?* To shut up this cursory trial of the *matter* (for it is no more) how can the *Service-book-men* justifie these words of the *Collect* on the twelfth Sunday after *Trinity*, *Giving unto us that which our Prayer dare not presume to ask?* It is true, we obtain more than we Pray for; but what we dare not Pray for, either in act or desire, we shall never obtain.

Porph. in his doub.

The sum of that which hath been said, we bring up into this Argument;

That *Service*, *the matter or bulk whereof is partly false, partly foolish and frivolous, should not be presented unto God:* But *the parts of the Service-book, whether* essential *or* integral, *are such, as hath been fully proved:* Therefore *they should not be presented to God.*

We humbly intreat your *Honors* to lay this *Argument* in the *ballance of truth*, and if it weigh down the *Service-book*, let the *said Book*, we pray you, be cast out of the Sanctuary as *light*.

CHAP. VI.

Of the Manner.

NOw we come to the Fourth Particular, namely the *Form* or *Manner*, which is large, as exorbitant and offensive as the *matter*: the Form is the *essence* of a thing; say the *matter* were good, and the *manner* naught, God would never like it; for the old proverb is true, *God loves Adverbs better than Adjectives*: *Bene* better than *Bonum*. It was a good work in *David*, to bring up the *Ark* from the house of *Aminadab*; but one

2 Sam. 6

Philistine

Philiſtine Ceremony ſpoiled the whole Work. *David* therefore acknowledged the breach to be made becauſe *they ſought him not in order*; when our Saviour taught his Followers to pray in that Plat-form of Prayer, which a Father calls the *foundation of all our Prayers*; he layeth not down only the Matter, but alſo the Form; *when ye pray, pray* οὕτως, *after this manner*; *hold faſt* (ſaith the Apoſtle) *the form of ſound words*, which thou haſt heard of me, &c. Where he layeth down not only the *matter* of Preaching, but alſo the *form*; even ſo ſhould Prayer have a Form of ſound words. Conformers to the Service-book make *Jonas* his his Gourd, of one place of Scripture, *Let all things be done according to order and decency*. But as the place is no ſhelter for them, ſo we wonder that they cannot ſee the groſs diſorder of the Service-book and Ceremonies; and ſtill call for order. The Apoſtle rejoyced to ſee the order of the *Coloſſians*, but it would have grieved him exceedingly to have ſeen the diſorder of the the Service: as he grieved at the ſuperſtition of the *Athenians*; for it is *Will-Worſhip* which the Apoſtle condemneth in the ſame place of the *Coloſſians*: but to ſome particulars, and firſt to the *Miniſter, whoſe change of voice, poſture & place*, is ſtrange and ridiculous; For the firſt, he muſt ſay ſome Prayers with a loud voice, not all: what can be the reaſon of this? but that of the *Maſſe-Prieſts*, that there are ſome Miſteries: *Tanquam ſacra Cereris*, that the *prophane Laicks* ſhould not hear. Secondly, for his *Poſture*; beſides the *windings, turnings and cringings*, his face muſt be ſometimes towards the People, and ſometimes his back. Thirdly, the Prieſt ſayes ſomewhat in the Church, ſomewhat in the Chancel, getting himſelf from the People as far as he can, as if there were ſome out-fall between him and the People: or, as if he were the *High-Prieſt* gone into the *Holy of Holies*. In the ſecond place comes the unmannerly handling of the *matter*: Firſt, they have many ſhort *Collects*, but a long and tedious *Service*: the perſecuted Chriſtians indeed, made ſhort Prayers upon the fear of the Enemies Approaches, when they were forced to fly. A good Foundation we acknowledge; but to turn this into a General and Continued Rule, will make but a ſcurvy Building. Now, to the reſt of the ſhort Cuts and Shreds, rather *Wiſhes* than *Prayers* (as Mr. *Cartwright* truly calls them)

1 Chron. 15. 13.

Cyprian.

2 Tim. 1. 13.

1 Cor. 14 40.

Col. 2. 5.

Verſ. 23.

Lib. 1. P. 22.

Lib. 3. p. 210.

them) for which Doctor *Boyce* falls foul upon him with an Invective Declaration, not with refutation; which course suits not with learning, much less with a *Minister, calling it a rude speech, savouring more of the Shop, than of the School*: but the abilities of the man is far above his calumny: and why doth he not fall a railing at him for answering the *Rhemists*, in charging the Masse-book with the self same fault, where he calls them *short shreds patched up to make a wearisom service upon the long last*; what patched Petitions? how scatteringly & disorderly divided, to the number of thirty or forty? what interrupting pauses & posting on again, with, *Let us pray*? In this they are like unto little Girles, who setting themselves as though they would sew, they cut abundance of Cloth into useless shreds, doing no good, but hurt; And yet for further discovery of this unmethodical and unmannerly dealing, let us put this Query to the maintainers of this patched *Service*, that Mr. *Cartwright* puts to the Papists for the mammocks of their Masse-book. *If such a suit* (saith he) *were offered to a mortal man, would he not rather think himself mocked by the suppliant, than honoured?* After the same manner speaks God to the Jews: *Offer this now to thy Governour, will he be pleased with thee, or accept thy person, saith the Lord of Hosts?* And if any object, that God speaks there of the *Blind* and the *Lame*, the Answer is easily made; whatsoever is not of God, in his *Service*, for *matter* or *manner*, it is *blind* and *lame*: for the closure of this dismembring of Gods service, we annex the tossing or driving the Service between the *Priest* and the *People*, for either the People pray with the Priest, or they repeat his Prayer, or they add some *Responces* or *Answers*, all sutable to Gods service. Sir *Thomas Moore* was so zealous in this way, that he did officiate at the Mass in his *Surplice*. If the Minister be Gods mouth and the Peoples & stand between them *in things pertaining unto God*, is it not a gross absurdity? That when an Ambassador of State is delivering an Ambassage to the King, that the standers by or attendance, though much concerned in the business, should set in with the Ambassadors speech, or repeat what he saith, or interrupt his speech, with a pause of a *Response*. This interrupting course in Gods worship is every way more gross, as much as the high and dreadful God is greater than the greatest King; and

In his Comment on *Dominus Vobiscum.*

Mat. 6. 7.

Ibid.

Mal. 1. 8.

Heb. 2. 17

and we are to take notice that *God will not be mocked*. To shut up the Point, one thing we cannot but wonder at, why the Popish Prelatical Priests do admit the common People a share in saying of Service, who will not have the People in any case to try, much less to judge of the *Doctrines* of their *Teachers*, abusing the very Scripture that makes against them: for they call themselves the *Clergy*, alluding to the name κληρος, which signifieth the lot or portion, arrogating to themselves the Lord to be their portion, and they to be the Lords. But by the way of opposition they account the People no better than unhallowed, or carnal People; calling themselves abusively by the name of *Spiritual*, which with the former name *Portion*, agreeth to all Gods people; but we conceive the reason to be this, that by filling their brains with the froth of that stuff, and their mouths with that confused noise of words (which the most of them regard no more than the Fool of *Windsor*, that could sing all the *Service*) and how should God regard it: this they do (we say) to shut them out from the *Soul-saving-Word*, and the Word from them, and then the Priests bear rule, or tyrannize over them at their pleasure. Now we have done with the Arguments arising from the *Essential Bulk*, or *Integral Parts* of the Book: whence we desire your Honours to consider, how from four impregnable Arguments, namely, from the *Name*, the *Rise*, the *Matter* and *Form*, or *Manner*, we have necessarily evinced the ejection of the *Service-book*, all which we briefly sum up thus: That Worship of God, which for *Name*, *Original*, *Matter* and *Manner* is naught all over, is not to be suffered, head nor tail, but wholly to be cast out of Gods house: But the *Liturgy* or *Service-book* is such a Worship, &c. Therefore it is to be cast out.

Gal. 6. 7

Act. 17. 1, 3.

1 Pet. 5.

Psal. 26. 15.

2 Cor. 2. 15.

Gal. 6. 1.

CHAP. VII.

Of the Effects.

FRom Arguments taken from the *Nature* of the *Thing*, we come to some Arguments *Collateral*, yet forcible enough to evince both the *Equity* and the *Necessity* of our desire: And first from the ill *Effects* of the *Book*, and that not *accidentally*, which

might haply excuſe the *Cauſe*, but *properly* and *originally*, holding alwaies, *in tali vel in tanto*, an evil effect argues alwaies an evil cauſe; an evil Bird comes alwaies of an evil Egg as bad fruit of a bad tree: yea, the evil cauſe is alwaies worſe than the effect. *Nam propter quod aliquid tale eſt, illud ipſum eſt magis tale*, that which makes a thing evil, is worſe it ſelf: for method ſake, we will reduce the evils of the *Service book* into 4 Heads, diſtinguiſhed from their ſeveral objects: as, 1 It ſhews its evil effects upon the *Miniſters*. 2 Upon the *Ordinances*. 3 Upon the *People*. 4 Againſt *God* moſt of all.

2 Tim. 3. 3. Mat. 13. 52. 1 Sam. 9. 9. Iſa 56 20 1 Cor. 4. 15. Eph. 4. 11

Sect. First, upon the *Miniſters*, it worketh pernitiouſly, whether they be *good* or *bad work-men*, or no *work-men*; to inſtance in the latter, where *Miniſters ſhould be apt to teach furniſhed with old & new, Seers, Watch-men, Begetters of Sons unto God, & builders up of the body of Chriſt*. But this Book ſettles ſuch blind *fellows* over People, who can neither *feed*, nor *lead*; What, we pray you, is the *procreant* and *conſervant* cauſe *of dumb Doggs that cannot bark*; *idle Shepherds, ſaying* Sir-*Johns*; *meer Surplice & Service-book-men*, ſuch as cannot do ſo much as a *Porter* in his frock; for he doth ſervice, & the *Prieſt* only ſayes *Service*: is it not the Service-book? A *Prieſt* in *London*, when he heard the Service-book ſhould down, made this his main *Argument*, or rather *idlement*, why it ſhould not: If they remove the Service-book (ſaith he) *What ſhall all the* Reading Miniſters *do? they muſt go begg, ſtarve, or ſteal, for work they cannot*: (the words were to this effect) not remembring the Apoſtles principle, *He that will not labour, ſhall not eat*. Some years ago, a very godly man being convented before that *High-Commiſſion*, was asked by ſome of them, what he thought of the Service-book? the man being afraid to deliver his opinion of ſuch a *peece* of *ordnance* mounted, fully charged upon him, the great *Canoneers* ſitting by, ready to give fire; yet with much ado, plucking up his ſpirits, he told them freely, that it was a *halter to lead a blind horſe to the water*: ſuch dumb *Diegoes*, or *devouring Caterpillers*, might rightly be called, as the Prophet ſpeaketh, *fooliſh Shepherds*; and ſo the Service-book the *Inſtrument of a fooliſh ſhepherd*, they truck away their Souls, and the ſouls of others for a cruſt; are they not then *errant fools*? And this fooliſh inſtrument the Service-book, is the *Broker* in this unhappy bargain.

2 Thes. 3 10. Zach 11. 15.

Sect.

Sect. There are another sort of *bad Miniſters*, who will not be idle (as they ſay) but they are very ill exerciſed, ſuch the Apoſtle calls *evil workers, doggs, enemies to the Croſs of Chriſt*. The Apoſtle bids us *beware of ſuch*; but indeed ours are worſe than thoſe falſe Apoſtles: for they *preached Chriſt, though of envy*, but ours *preach error, hereſies, blaſphemies, & calumnies out of envy, & not Chriſt*. Were there ever the like accuſations heard of for *number* & *nature*, as hath bin laid againſt thoſe *unparallel'd Miniſters*, for *vileneſs*, both in *living* & *preaching*? The *Goliah* his *ſtaffe*, wherewith they maintain all this, and all their brags againſt the Hoſt of *Iſrael*, is the Service-book, which is the *Helena* of the *Hierarchy*, the ſtrict and total obſervation whereof *Lincoln* Articles do punctually appoint. To thoſe we might adjoyn *Nonreſidents* & *Pluraliſts*, who knowing that *Service* will ſerve the turn, can have choice of *Readers* to ſerve their *Cure*, at a cheap rate. In *Kent* a common *Fidler* read Service for 12.*d.* a week: In another place a *Black-ſmith* did the like; yea, the *Prelates* themſelves trade in this *cómodity*, when they have an *old off-caſt ſervant*, the *ruines* of *a profane wretch*, good for nothing, then make a *Prieſt* on him, witneſs a *Prelates* Porter made *Prieſt of Paddington*. One that we all know *diebus illis*, Chaplin to a great *Officer of State*, but now a proud *Prelate*; in the time of his Chaplainry, poſſeſſed 3 Benefices to the value of 700.l. a year, or thereabout, allowing nothing out of all this for the feeding of ſo many flocks, ſave 10.l. a piece, or thereabouts, to three poor *Curats*, with a number of caſt Service-books, which are no good meat, neither cold nor hot; yea, had not this Service-book been, this man and others could never have been ſo unconſcionable.

Phil. 3. 2. Verſ. 18.

Phil. 1. 15

Sect. Yet further, the Service-book hath been the bane of many *good Miniſters*, and that of two ſorts, *Conformers* & *Nonconformers*; the latter of whom were deprived of their *Miniſtery*, dearer to them than their lives; caſt out of their *Free-holds*, againſt the Law of the Land, *Excommunicated*, *Impriſoned*, their Families *diſſolved* and *caſhired* from all *Callings*; yea, their very Being, through calumnies, and injuries thruſt at; ſo that with *Fambria* againſt *Scævola*, they quarrelled with them, *Quod totum ferrum in ſe non receperant*, that they received not the whole deadly Weapon into their body; and what the quarrel,

Tul.

rel, but the *Service-book* ? To which the Miniſters muſt not only conform, but alſo ſubſcribe : As to four Books more, ſome of which (it may be) they had never ſeen : that *nothing in them was contrary to the Word of God* ; *Monſtrum horrendum!* O fearful ſin, to father *falſhood* and *lies* upon God, for which the Lord may juſtly quarrel with this Nation !

Now for the godly and painful *Miniſters*, yet conforming and ſubſcribing ; the *Service-book* was a heavy burden to them, and they groaned under the rigour of the Service : It may be ſaid of the Service-book, as it was ſaid of *Gath* in another kind, namely, It was *Metheg Amath*, the *bridle of the hilly tract*, or *ſtrength of the Philiſtims* : ſo the Book was the ſtrength of the *Philiſtim* Prelacy, and a bridle with a *Curbing bit, to ſtop, to winde and turn* them at their pleaſure ; yea, ſometimes to cut them in the Mouth, if they delivered any ſuch part of Gods Counſel, as touched their Copy-hold ; beſides the ſcoffing calumnies that the *Prelates* and their *Janizaries* would put upon them : How did they grieve the ſouls of divers worthy men, that divers of them were forced to break thorow that *Egyptian bondage*, with danger of their liberties and lives, if they had been reached by the *Prelates* ill Angels ; but flying with the *Woman* into the *Wilderneſs*, *the flood* of the Service-book out of the *mouth of the Serpent* was ſent after them, but both fire and water conſpired to the devouring of it ; witneſs its arrival at *New England*, two fellows being drunk, addreſſed themſelves by water, to diſperſe ſome bundles of them ; one of them ſwearing, that he would have a Pipe of Tobacco in deſpite of the Devil, ſtriking fire, the ſparks fell into a barrel of gunpowder, which blew both men and Books all into the Air ; the men were ſaved by ſwimming in the water, and the Liturgy ſunk when it could not ſwim, and ſo we hope it ſhall. Some of us heard a painful *Miniſter* complain, with abundance of tears, a little before his death, *That ſo long as he, and ſuch as he carried the Prelates fardel after them, they would never down.* We will ſhut up this point with a very remarkable obſervation, Though God made conforming *Miniſters*, being the *diſpenſers* of his *Word*, the means to *turn many from their evil wayes*, yet this proved for the moſt part, but in the *point* of *life* and *converſation*, and not in *point* of *Purity* of *Worſhip*, according

Ier. 23. 23. Joh. 4. 23, 24.

according to our Lord and Masters practice upon his Patient, that *Samaritan* Woman, whom he reclaimeth not only from *uncleanesse of life*, but also from a *polluted Worship*; the Woman here is not only touched in Conscience for her evil life, but also desires to be rectified in the case of Religion. Christ healeth her of both those Diseases, and having given check (as a Father observed) both to the arrogancy of the *Samaritans*, and of the *Jewes*; for the latter was faulty as well as the former, though not in the like degree, he layeth down an undeceivable Rule for both, that they, and all who will *worship God acceptably, must worship him in spirit and in truth*; in *spirit*, that is opposed to *bodily service*, as *washings, anointings, garments, &c.* In *truth*, that is opposed to *shadows* and *figures*, whereof *Christ* is the *substance* and the *body*; such *converts* then as will reap Comfort out of respect had unto *all Gods Commandments*, they must come down from *the mountains of impure worship*. *Austin* hath a pretty saying upon this, *that he that will draw near to God, must come down from his own mountain*, or *from the mountain of his own device in Gods worship*; it is a duty laid on Christs Messengers, in *preparing* of his *way*, to lay those *mountains level*, as well as others; but the good men durst not meddle with the *Gerezim* of the Service-book, because they were captive to it, and partly because the *Philistims* that kept it, would fall upon them. *Cirill.* *Tract. 15 in Ioh.*

We come in the second place to the *Ordinances*, blocked up by the Book as close as the *Ministers*, we must give but a touch: as our *Liturgian Mass-mongers*, esteem more of the *Service*, than *Preaching*, so they justle out, and keep out *Preaching* with it. For the former, let *Howson* speak, not being ashamed to assert, That *Preaching is no part of divine worship*, agreeable to that *Canon* of the Constitution, *Anno.* 1603. making a clear and positive distinction between Preaching and Worship, in these words, *In time of divine Worship*, or *Preaching*. And for the latter, we will cite but one testimony for brevities sake, namely, from the same *Canons: If any Minister having subscribed to the Articles, & to the Lyturgy, & to the Rites & Ceremonies therein contained, do afterward omit any thing, he is liable to the penalty of suspension for one month, & after that, if he amend not, to excommunication:* and lastly, *if he continue so the third month, to total deprivation*; they *Sect.* *Serm. on Psal. 1. 8. p. 78.* *Can. 19.*

they have their pattern from Pope *Pius* the fifth, who made the ſame impious ſanction, for the *Breviary, that at no time, nor in any caſe, any thing thereof ſhould be omitted*; yea, the Congregations of *London* have had too much experience of Service for Sermons, *which exchonge is very robbery*, contrary to the proverb; for it is ordinary with the *Journey-men Levites*, and *Letany-Prieſts*, to ſpin out all the time, in making up that *courſe thred of the Service*, that is allotted for Sermons; and this they do of malice, like the dogg in the manger; but were it good, they would never be ſo eager upon it; for the Countrey *Prieſts* will caſt it through a riddle, and curtail it to the waſte, to gain a long afternoon for *prophane ſports*; but judge ye Honourable Senators, if this be not a miſerable caſe, that *Hagar ſhould not only inſult over Sarah*, but alſo thruſt her out of her own houſe: How unreaſonable, yea how dangerous a thing it is, that the *wholſome* and *ſoul-ſaving Word* of the *Lord Jeſus*, ſhould give place to a fardel of mens devices in the Worſhip of God!

We come now in the third place, to the People: There are three things of note in every Common-wealth, λαὸς, ναὸς, νόμος, the *People*, *Religion*, and *Law*, the Service-book intrencheth upon all theſe: as firſt upon the Law, in ſo many particulars, though we cannot name them all, that it juſtly may be called *Nomomaſtix, a ſcourge to the Law*, we will inſtance in one or two particulars: firſt by the Law of *England*, *No Clergy-man to the very Pope himſelf, ſhall bear any Rule, or exerciſe any juriſdiction, Niſi in rebus ſpiritualibus, except in ſpiritual things*: witneſs the * Lib. 1. f. 5. n. 2. ſecond *Lawyer* that ever wrote of our Laws, namely, * *Bracton*, who lived in the time of King *Henry* the third, when *Popery* was in the *Ruffe*; for a little before, in King *John* his time, the *Crown* of *England* was at the *Popes* diſpoſing, which I alledge the rather to ſhew the *Inſolency* and *Impudency* of our *Prelates managing* of the Service-book againſt the Law; to which Book, if Miniſters will not conform and ſubſcribe, they out them of their Free-holds, contrary to Right and Law; the iniquity of which courſe hath been clearly manifeſted in *Caudryes Caſe*. Another witneſs yet more antient appears in this particular, namely, *Glan- *Lib. 4. f. 32. cap. 6 *vil*, the firſt that ever writ of our Lawes in the time of King *Henry* the ſecond, under whom the ſaid Author was *Lord Chief*

Juſtice

Justice; and speaking of the *Case* of the triall of advowsons belonging (as he alledgeth) *Ad Coronam & dignitatem Regiam*, to the pleas of the Crown; he produceth a prohibition to the spiritual Court, which he calleth *Curiam Christianitatis*, that they meddle not with the matter, though it might seem *collaterally* to belong unto their *Courts*; and if they should persist after their *Prohibition*, then they are commanded by appearance to answer it in the *Kings-Bench*. But how many of the *Kings prohibitions* have been slighted by the *High Commission*, threatning those that have brought them, the *Case then depending*, having its rise from that Service-book;

Another instance we will cite of their *incountering* of the Laws, it is decreed, that *Ecclesiastical power, shall neither imprison nor fine, except in case of mutation of Penance*: but how many good Christians, both Ministers, and others, have been not only Fined more than they were worth, but also closely imprisoned in the *nastiest dog-holes* they could devise, never Parting with them till their breath departed from them; And what was the ground of all these illegell and cruel courses contrary to the Common and Statute Laws, but *Non-conformity to that* Service-book *and Ceremonies?* We might be large in this Point, but the Treatise will not beare it, onely we Pray your Honours, who are *Judices & Vindices Legis*, the Judges and Revengers of the Lawes and breaches thereof, to look upon this Law-destroying-piece, and to manifest that the Law of *God* is in your *hearts*, with which it cannot consist; cast it out of *Gods House*, that he may delight to dwell amongst us.

Sect. Stat. Art. cleri c. 1. Fitzher. de natur. brev. fol. 51. Edw. 3. c. 6.

In the second place, for the *Service-bookes* affronting of *Religion*, somewhat hath been said, and more we have to say in the fourth *Evill effect*, namely against *God*: but now a little more of its malignity against the people, wherein we will be briefe: People are of two sorts *good* and *bad*: how the *better sort* have suffered from this Iron Furnace, it is more then manifest, in spoyling of their goods, loss of liberty, desolating of their Families, being forced to wander from place to place, their nigh friends and acquaintance not daring through feare to lodge them; at last, forced either to forsake their native soyl and dearest friends, with no small grief, *genio patriæ plangente*, the *genius* of the Country, to speake with *Lipsius*, *lamenting after*

them; or if they ſtaid by it, and were catched in the Prelates clutches, they told them when they petitioned, they ſhould lye till their bones rotted, as Doctor *Abbot*, then *Prelate* of *Canterbury*, ſaid of Mr. *Baits*, whom they ſtifled in the *Gate-houſe*; and all this, becauſe they could not eat and ſwallow down, to the choaking of their conſcience, the *Arſnical Goblets* of that poyſonable Book, which is worſe than the Iron Furnace (for ſo the Spirit terms it:) Gods People came out of that, but the Furnace heated for the *not adoring* by their *Service-book*, as *Nebuchadnezzars*, for *not adoring* of his *Idol*, did ordinarily conſume ſuch as were caſt into it; ſo that it became like the *Lions Denne*, whereof the Poet ſpeaks,

Deut. 4. 20.

Omnia te advorſum ſpectantia, nulla retrorſum:

Many impreſſions of ingreſs, but none of regreſs. But is this all? no, though it be too much; if any out of their *zeal to Gods Worſhip*, ſtand up in oppoſition againſt that *Goliah*, willing to redeem and buy the Truth, at whatſoever rate they ſhall buy it; Indeed, if the adverſaries may have their will, not only with *hands ſpoyling of their houſes, expoſing of their families to all manner of miſeries*, but alſo with *blows*, and that not of an ordinary ſize, but with *torments* and *tortures* unparalleled, as *cutting*, *branding*, *ſlitting*, *whipping*, beſides ſhameful *pilloring*, with cenſures of fines upon one, more than they were all worth: After all this, they cannot ſatisfie their rage, in deviſing *Golgotha's* bad enough, wherein to drain out their hearts bloods, being deprived of the company of their wives, families and friends, and uſed worſe than Dogs. Of ſuch heavy inflictions upon Miniſters and Gods People, we profeſs, we never read nor heard, neither under the *Heathen Rome*, nor *Antichriſtian Romes Perſecution*; for though they tortured the Martyrs of *Chriſt*, yet they rid them out of their miſeries with their lives; yea, the crueleſt kind of *American Savages*, called the *Mohaukes*, though they fatned their captive Chriſtians to the ſlaughter, yet they eat them up at once: but the *Service-book ſavages* eat the ſervants of God by piece-meal, keeping them alive (if it may be called a life) *Ut ſentiant ſe mori*, that they may be the more *ſenſible of their dying*. One inſtance, and but one occurs to our reading, that hath ſome reſemblance of this dealing. *Catulus*, to revenge his brothers death, deſired *Sylla* to let him have *Marius* his brother to revenge himſelf upon, who is ſaid thus to torment him:

Caligula.

Cum

Cum laceros artus, aquataque vulnera membris Lucan. l.
Vidimus, & toto quamvis in corpore caſo ; 2. p 33.
Nil animæ, letale datum, &c.

Which a *Poet* Engliſheth thus :

His mangled joynts, as many wounds as limbs May.
We ſee, yet no wound deadly given to him,
Through his ſpoyl'd body ; an example rare
Of cruelty, a dying life to ſpare.

Yet this *Catulus* did ſo but with one ; but our *Catuli*, *Sic Canibus ſimiles* ——

Like old Dogs, have filled their ſhambles with many. The aforeſaid Poet gives a good reaſon for it in theſe words : *Nullus ſemel ore receptus, pollutus patitur ſanguis manſueſcere fauces.* Engliſhed thus : Never again grow thoſe jaws pure, that blood did once diſtain. And why are theſe harmleſs men made worſe than ſheep to the ſlaughter, but that they meddle with *Diana*, the *Service-book*, and the Maſter and Wardens of that Company, who may truly ſay with *Demetrius*, ἐκ ταύτης τῆς ἐργασίας εὐπορείζομεν, *By this craft we get our goods* ; So we have better ground than *Zipporah* had, calling *Moſes* a *bloody husband*, to ſay and maintain it, That the *Service-book* is a *bloody Book*. Another ſort of Gods People there were, who were ſo terrified with the cruel uſage of their Brethren, that either they durſt not ſearch into the rottenneſs of this *Piece*, and ſo like blind men that ſwallowed many flyes ; and ſome it may be, that did ſee the evil of it, durſt not avoid it for fear of a worſe turn from the *Scribes* and *Phariſes*, than *caſting out of the Synagogue*. Lucan. l. 1. p. 14. May. Act. 19. 25. Joh. 12. 41.

Laſtly, Some people *profeſſing the Lord Jeſus*, and having been very uſefull in Gods Houſe, by the neceſſary avoiding of this Quick-ſand, have, for want of good take-heed, been caſt upon the Rocks of *Separation*, *Anabaptiſm*, and other unſound Tenents, which hath made a very great breach in Profeſſion. For which, ſee more in *Zions Plea*. And though the riſe of *Separatiſm*, and other Sects, be there juſtly charged upon the *Hierarchy*, yet by ſhunning of this ſour paſture, they fall unadviſedly foul, on *breaking of the hedge*. Sect. P. 84, 85, 86.

Now we come to the worſer ſort of people ; of whom we may truly ſay that, which the *Phariſees* did falſly of Chriſt, *A curſed people, not knowing the Law* ; all the provocations in the Sect.

Land, have not made havock of ſo many ſouls, eſpecially under colour of good, as this hath done; if *Ignorance be the mother of deſtruction*, then much guilt lieth upon the Service-book. *Where there is no viſions, the people muſt periſh*, or, in the firſt Language, *are left naked*. So how many Congregations are ſtript ſtarke naked of the Word in this Land? in ſome of which it is well known, there hath ſcarce been a *Sermon* in an age; and in moſt places where they have Preaching, it is neither *Seed to beget, nor Bread to feed upon*. And what makes this *nakedneſs*, but the Lyturgy? which is *enmity*, both to *good Miniſters* and *Miniſtery*: For as the *Ivie*, which winding it ſelf about the *Vine*, draws the ſap and ſpirit out of it; ſo the *advancement* of this Liturgy, leaves neither *life* nor *ſpirit* in the *Ordinance* of the Word; and being *like Prieſt like People, love to have it ſo*: for the Liturgy will never bring them out of the deadly *Lethargy* of ſin; it will never awake the ſoul, nor pierce the conſcience; and therefore they love it, as *Micah* did his *Idoll*. But let a man of God, by the light of the Word, diſcover their wretched condition, he had as good ſtir in a *Hornets neſt*, they will quickly hunt him and purſue him to the Lyons *den*, if they can: but (God be bleſſed for it) the *Beaſts* are in *chaſe themſelves*. The love and liking of *evil men* unto this Book, is an evidence of the *badneſs* of it, for if it were *Gods Ordinance*, they would hate it, as they do the *Ordinances* of *God*; as *Iſaac* took *Abimelech* his ſending of him away for a *token of his hatred*: ſo when a *ſoul hating people ſet away the Word*, and *cleave* to the *Service*, or the *Service joyned*, it may be, with ſome *dead Miniſtery*, then it is a token that they hate the *former*, and love the *latter*. A worthy *Miniſter* went to viſit one of his flock upon his death-bed, a man of *quality*, for the *world*, but an *enemy* to *goodneſs*, the *Miniſter* groping the pulſe of his eſtate, *he asked the Miniſter what he thought of the Biſhop of Canterbury*, which the *Miniſter* waving (it being dangerous then to call a ſpade a ſpade) *he asked the party if he would pray with him, he replyed, yea, if he would do it on the Book of Common-prayer*. To ſhut up this point, we will make but general mention of the troubles, which this Book did bring upon the *Engliſh exiles* in *forraign Nations* in the time of the *Marian* perſecution, for the information in the particulars whereof, we refer you to a Book called, *The troubles of Frankeford*, where from their firſt erecting of a Church in *Francke-*

Pro. 29. 18.

Iudg. 17.

Gen. 26. 27.

Frankeford, *Anno* 1554. this Book and the *Patrons* thereof, never left perſecuting of thoſe that could not brook it, till after the death of Queen *Mary* they returned home: In theſe troubles we commend *three things to conſideration*; *Firſt*, in all theſe broyles and unchriſtian vexations, the maintainers of the Book dealt both *maliciouſly* and *fraudulently* with the other party. The *ſecond thing*, *the Patrons* of the Book, could not alledge any thing for it, and for others that they held, but ſuch *Popiſh ſtuff* as they did foot upon.

Laſtly, ſome of thoſe *Patrons* upon their return, became perſecutors of ſuch as ſtood for the whole truth.

The laſt *evil effect*, but not the *leaſt*, is againſt *God*, we mean *directly*, or more *immediatly*, for *indirectly* all the other *effects* were againſt God; but as all ſin provokes *God*, ſo *corrupt worſhip* is that ſin againſt which the *jealouſie* of *God* is *inflamed*, and he becomes a *conſuming fire*; yea, the Lord calleth ſuch *worſhip* by way of *tranſcendency*, *abomination*. If *Moſes* would not *ſacrifice* in *Egypt*, becauſe it was an abomination to the Lord, (as hath been ſaid) why ſhould we provoke the Lord by *abominable ſervice*? All *Syſtems* of *Theology* are full of this in the *Theſi*, therefore we ſhall not inſiſt upon it, but come as briefly as we can, to adde ſomething, to that which hath been ſpoken of the *Hypotheſis*, or *Service-book*, which Mr. *Calvin* calleth (as hath been ſaid in his Letter to *Frankeford*) *the leavings of the Popiſh dregs*; ſo the Papiſtical *Ceremonies* therein contained, are truely called by that *Franckeford-book*, *burthens*, *yokes* and *clogs* to Gods *People* and his *ſervice*; Beſides thoſe which have been named, we will ſpeak but a word or two more, namely, of *Feſtival dayes*, to *Saints*, at leaſt *tranſitive*, though not *determinative*, as *Papiſts* excuſe their *Idolatry*. The other is *kneeling* at the *Communion*; the former is an *intrenching* upon *Gods Prerogative*: For, *none can appoint an holy day*, *but he who hath made the dayes*, and hath all power in his own hand, which is clear: Firſt, from the *Denomination* of them in both *Teſtaments*, in the *Old* they are called the *Solemn Feaſts of Jehovah*, not onely becauſe they were to be kept to *Jehovah*, but alſo becauſe they were of his appointing; and ſo in the *New Teſtament*, as we read but of *one*, for the ſelf-ſame reaſons, it is called *The Lords day*: another inſtance for clearing it from that *brand of rebuke*, that is put by God upon that *Jeroboam that made Iſrael to ſin*: he, and

Sect. Exod 20. 5. Deut 4. 24. & 12. 30. 31. 2 Kin. 23 15. Exod 8. 27. P. 89. Levit. 23 1. Exod. 32. 5. Rev. 1. 10

he

he only, that the Book of God ſpeaks of, took upon him, beſides all his *Idols* and *Idolatrous tricks*, not to appoint another *Numerical* day, but the ſame day of another Month, namely, the *eighth month*, where God hath appointed the *ſeventh month*, and that out of reſpects *ſpeciouſly politick*, becauſe in the *eighth moneth all the harveſt would be in*, and they might feaſt more freely. Secondly, that the Lords feaſt being furniſhed in *Jeruſalem*, they might come to *Jeroboams* feaſt: but theſe fig-leaves could not cover his ſcars; but the Spirit chargeth directly upon him, *that that was the moneth* that he had *lyed*, or *coyned to himſelf*. *Gretzer* the Jeſuite commends the Engliſh, (though it be nothing to our commendation) *Quod Calvino-papiſtæ Anglice, &c.* That as the Poſh-Engliſh Calviniſts, are freer in other *Rites* and *Ceremonies*, than the *Puritans* in *France* and *Germany*, and other where; ſo they are in *Holy-dayes*. And to ſay the truth, we are too free indeed; for, as a learned man obſerveth, we have *more Holy-dayes than ever God gave to the Jews*: We will not inſiſt on this ſubject, they who will know more of it, let them reade *Altare Damaſcenum*, only we will point at theſe two places, which may fully ſhew the unlawfulneſs of them: *Ye obſerve years and dayes, I am afraid of ye: Let no man judge you in meat or in drink, or in any part of an holy-day.* Yet thoſe *holy-dayes*, though then out of date, were better than ours, for they were of *Gods appointment*, and ſo are not ours.

2 King 6. 11, 32, 33

De feſt. lib. 8. c. 2

Cartwrit Rep. 21.

P. 6. 42, &c

Gal. 4. 10, 11.

Col. 2. 16

Sect. Followeth in the next place *Kneeling at the Sacrament*, the laſt particular that we are like to touch upon; for if we ſhould reckon up all, a great volumn would not hold them. This *Popiſh modern poſture*, of not above four hundred years ſtanding, which (as hath been ſaid) and *Peter Martyr* witneſſeth, *Propter tranſubſtantiationem & realem præſentiam invecta eſt in Eccleſiam, &c.* That to maintain Tranſubſtantiation, or real preſence, it was brought into the Church, and therefore to be abandoned with it. Though *Innocent* the third, 1215. enacted for *Tranſubſtantiation*, and *Honorius* his ſucceſſor decreed for a *reverent inclination* of the body, to the *Sacrament* changed into a *breaden God*, yet was it not uſed until the ſucceeding *Popes*, thinking this reverence not enough for the *countenance* and *maintenance* of their upſtart *Deity*, allotted thereto the higheſt point of *Adoration*, for which there is neither Scripture nor Antiquity; neither Precept nor Preſident, but

Colum. Sect.

from

from the *man of sin*; neither do any Churches use it, save the *Synagogue of Rome*, some *Lutheran Churches*, and *ours*; and howsoever this *misplaced worship* hath been cruelly manned out by the *Prelacy*, and fomented by that mis-begotten conceit of humility in Gods Worship, because they knew no better, yet the truth is, it is meer *will-worship*, and hath been a sharp rod to Gods People; yea, and proved a *Scorpion* to somes Consciences: witness the former, the violent deaths of divers for refusing this gesture, as that worthy Gentleman, Mr. *Dyton*, stifled by his imprisonment in the *Gatehouse*; Mr. *Porter* of *Ware* in the *New-prison*, and others: but because many learned and unanswerable Treatises are out against this disapproved gesture, it shall be needless, *actum agere*, to do a work so often done. It is true, some have attempted to say something for it; but in the ballance of truth, *hoc aliquid nihil est*, that something is just nothing: For brevities sake we will only shut up the Piece with one binding Argument:

To adore in, by, or before a Creature *respectively*, or with a relation to the Creature, is Idolatry:

But to *kneel at the Sacrament*, is to *adore in, by*, or *before* a Creature *respectively*, with relation to the Creature; Therefore it is Idolatry.

The explanation of the *Terms*, will make the Argument the better understood: as first, *Adoration* is the highest point of *external worship*, which God will not admit with an intervenient or relative respect to any Creature: for that makes the Creature *Objectum significativè à quo*, that is the motive of the worship; the *Terms* thus explained: this is the very same Argument that our learned *Divines* stop the *Papist* mouthes with, in the point of adoring God mediatly by the Creature: And as the Papists cannot deny the *major*; so sence and reason, yea, the injunction of the Commanders, all verifie the truth of the *minor* in Kneelers; for they cannot deny the Elements to be the motive of their kneeling, the Conclusion then must needs hold; that it is Idolatry disjunct, or improper at least, as we argue against the *Papists*: But if the minds of thousands of ignorant receivers in the Country were known, it is to be feared they fall foul on conjunct or proper Idolatry, making the Bread *Objectum determinativum*, in plain, the Bread the *Object of their Worship*; with which sin the *Papists* charge all the *Protestant kneelers*: for, *if Christ were not*

there

there bodily (ſay the Jeſuits) *we would rather be racked with horſes than kneel.* So ſaid *Spalato* after his revolt to *Rome*, and we confeſs ingenuouſly, if the *Papiſts* ſhould retort this argument upon us, it would put the learned'ſt *Conformers* to a *non-plus* to evade it. Here were place to have a fling at the Croſs, but we referre the deſirous Reader to *Zions Plea*, wherein there is a ſuccinct and learned Treatiſe againſt the Croſs, proving it by many ſtrong Arguments, to be the mark of the *Beaſt*. All theſe, and much more, are the houſhold-ſtuff of the *Service-book*, againſt which we will produce one argument more in the cloſure of this point, namely, God will not hear the prayers of the *Service-Book*; *Ergo*, they are not to be offered.

P. 95. to P. 105.

The Antecedent ſhall be proved from that place of Saint *Johns* Goſpel; *God heareth not ſinners, if any man be a worſhipper of him, and doer of his will, him he heareth:* out of the latter part, we reaſon thus *negatively, a contrario:* thoſe prayers which are not a doing of the will of God, God heareth not.

Joh. 9. 31

This Propoſition is confirmed from other places, the *Interceſſions* of the *Saints* (ſaith the Apoſtle) muſt be according to the will of God; and if they be not, the Lord will ſay, *Who requireth them?* Now, to the latter Propoſition.

Rom. 8. 27. Eſa. 1. 12.

But the Prayers of the *Service-book* are not the doing of the will, nor according to the will of God; witneſs all the former Reaſons given againſt it; therefore God will not hear them.

CHAP. VIII.

Three Motives.

HAving thus clearly evinced by ſo many Reaſons, as a cloud of witneſſes, the unlawfulneſs of the Lyturgie; for the *expunging* whereof we ſhall adde ſome more Motives in the cloſure: Let us now humbly crave your Honours favour, that according to the juſtneſs of our deſires, and the truth of the Reaſons alledged, you would be pleaſed for the love that you bear and owe to the *Lord Jeſus*, to the purity of his worſhip, to the thriving of our bodies, ſouls, and eſtate, to the turning away of Gods judgements, mediate and immediate, to your gaining of honour above all your Predeceſſors, to the chearing of the hearts of Gods People, the daunting of the ene-

mies,

mies, and the making our *Jeruſalem* the praiſe of the world; by all theſe, and many more, we again and again intreat you, *to pluck up that Plant of the Service-book, which God never ſet.* O how the *Prelatical Prieſts* grumble, when they hear of this place! and as the wicked *Manichees* abuſed this place, in applying it againſt the Law of God; ſo we have had woful experience, how the *Hierarchical Crue*, endeavour with tooth and nail, & therein worſe than the *Manichees*, to ſupplant *Gods Law*; of whom we might juſtly ſay with the Prophet, *they have almoſt undone thy Law*; the Worſhip of God is a prime and precious piece, *the ultimate end* (as a Divine ſaith) *of all ſacred performances*, though the *edification* of *man* be the end *ſubordinate*; *pure* it is, and ſhould be like God himſelf; yea, it is called *the fear of God*, in regard of that reverend awe that ſhould be upon men, when they are in *divine duties*; when *Jacob* awaked from the *Viſion*, it is ſaid, *he was afraid*, and ſaid, *How dreadful is this place? this is none other but the houſe of God, and the gate of Heaven*, by which is meant, *the houſe of God where the Saints are aſſembled, whoſe fear ſhould be as Jacobs*, not a *ſlaviſh fear*, nor an *Idolatrous fear*, but a *filial fear*, not daring to preſent to their Father in worſhip, what he hath not planted & commanded. *Bernard* deſcants very ſweetly upon this, *terribilis plane locus, dignus omni reverentia, &c.* a terrible place indeed (ſaith the Father) not meaning the *ſtone wals, but the preſence of God in the Aſſembly*, where the faithful inhabit, the Angels frequent, and God himſelf dwelleth. How curious was *Moſes*, the man of God, in the *matter* and *manner* of Gods worſhip, that he would neither have *horn* nor *hoof*, over or under the Commandement that was the ground of his punctuality, from which he would not go one hairs breadth: and wherein we intreat your Honours to follow him to the full.

Matt. 15. 13.

Alſted.

Pſal. 15. 10.

Iſa. 29. 13

Gen. 28. 15.

6 Serm. Pſal 57.

Exod. 10 26.

Caleb is ſaid to follow God; *We will go and ſacrifice unto the Lord our God, as he ſhall ſay unto us*; Can it be ſo ſaid of the *Service-book*? No ſure, it is no ſacrifice of a *ſweet ſmell*. Let any man that feareth God, tell us ingenuouſly, if he believeth that Chriſt, the *Golden Cenſer*, ſtanding at the *golden Altar*, will receive the *Lyturgie prayers*, and perfume them with the *odours* of *his merits, preſent them to the Father*; ſurely we have no ground for it, becauſe (as aforeſaid) they are not according to the *will* of his *Father*. Yea, Chriſt ſeems to threaten out of his own mouth

Rev 8. 3. 4.

Rom. 7. 2 7.

the contrary, in *Pſal.* 16. which is meant *Chriſt*, he ſpeaking of, and threatning their Idolatrous ſervice, he tells them plainly, he will not *pour out their oblations*, that is, he will not be a *Mediator to their ſervices*; and ſurely this is no acceptable ſervice; it is no beaten oyl for the Lamp (though Mr. *Wommock* pleaſed to ſtile it ſo) it is not ſure that *pure oyl*, out of the *two olives*, into the *golden Lamp*, that lightens the Sanctuary; but it is rather *Train Oyl*, and ſcarce ſo good that fouls the houſe, & darkneth the light; and for its *meſſages to heaven*, which he mentioneth in his Epiſtle, we have made a good Plea (as we conceive) for the contrary, let him diſprove it if he can; For the whole Book, though it concern them with whom he dealeth in it; yet becauſe it gliſters as if there were metal in it, we may lay it a little to the *teſt*. The Epiſtle hath two heads; in the former he maintaineth ſet Prayer in general; in the latter he endeavoureth to juſtifie the ſet Prayers of the Liturgy in particular: In both theſe the expreſſions be ſmooth, and the Palliations ſtretched to the furtheſt; but it may be ſaid without offence of both, λιαν τεχνικὸν ουδὲν χρήσιμον, too neat, but nothing uſeful. The head of ſet Prayer we have not touched yet, till we come to anſwer ſome Objections; but we cannot but wonder at Mr. *Wommocks* incogitancy, to father a ſet Form of Prayer upon *Timothy*, terming it, *the firſt furniture that he provided for the Houſe of God*: a ſtrange Poſition, and as unſoundly grounded from St. *Pauls* direction. (Surely the Jeſuites would bluſh at it) or at leaſt it might be one of *John* of *Crage* his obſervations, from theſe words, *I exhort not that you pray*, as he gloſſeth, but that *Prayers be made for all men*. *Made* (ſaith he) *i.e. ſet-prayers*. This is like *John* of *Garlando's* tricks, that did what he could to ſpoyl the Text with the *Gloſs*: It is like a Sorboniſts *miſ-expoſition* of that place, *Exod.* 29. 39. *Thou ſhalt preſent one Lamb*; the word *Ghaſah* ſignifieth *to make*, which he and the *Romaniſts* apply to the words of Inſtitution, *Hoc facite*, *make this a ſacrifice*; which as *Galaſius* obſerveth, is a very ridiculous piece. Doth any man think, that this was either *Paul* his intention, or *Timothy* his practice? No ſure, it is a groſs miſtake of the word Ποιῆσαι, which doth not ſignifie a *ſet form of Prayer, exhibited*, but as the learned in the tongue obſerve, it ſignifieth *preces fundere, to pour out prayers by the help and guidance of the Spirit*, proved by the comparing of other places, where the ſame word is uſed:

Zach. 4. 3, 4.

Epiſt. p. 7

1 Tim. 2. 1.

Paſor.

uſed: Again, the Spirit is ſaid to make requeſt for us; dare any man gloſſe it by making a ſet Form of Prayer for us? No ſure, but the meaning is, He cauſeth us to make requeſt. To be brief, let us ſee how to unty this knot; If *Paul* in theſe words preſcribed *a ſet Form*, and *Timothy* made it the furniture of *Gods Houſe*, then ſuch a Form ſhould be found; and all the Prayers enjoyned by *Paul*, ſhould be *ſet Forms*, becauſe he enjoyns no other Prayer here, than he doth otherwhere in other words, ſignifying to Pray, as Λέομαι, and προσεύχομαι, both ſignifying to *pray*, *Luk.* 22. 33. 1 *Cor.* 14. 15. and many other places: but to aſſume, firſt, no pattern is to be found: ſecondly, to affirm that all *Pauls* Preſcriptions of Prayer were for *ſet Forms*, were a very groſſe and abſurd falſhood. Luk. 5. 33. Phil. 1. 4. Rom. 8. 26.

Ergo, ſo is the ground whence it ariſeth.

He might as well have ſaid, When *Chriſt* promiſed to Pray for *Peter*, that he promiſed to make a ſet Form of Prayer for him: for the words in both places are *ſynonima*: but enough of this, which is beſides our purpoſe. Luk. 22. 33.

Now let us view as briefly as we can, what he ſaith for the *Liturgie* in particular: He confeſſeth it to be the Daughter of a *Romane Catholick*, that is well, and ſo doth Dr. *Boyce*: the *Novellifts* ſay (ſaith he) that our *Communion-book* is nothing elſe but the *Roman Miſſal* and *Portuis* thruſt out of *Latine* into *Engliſh*, which the Doctor contradicts not, for he could not. Why, ſaith Doctor *Hall*, out of antient Models, not *Romane*? Yea, why ſhould the Child be beaten for the Parent (ſaith Mr. *Wommock*?) For Anſwer, If the Child be as like the Parent in Nature and Properties, as hath been proved, as an Egge is like to an Egge: then there is room for neither in Gods Worſhip, but both Mother and Child, like *Hagar* and *Iſhmael*, muſt out of doors; for the Parallels of *Sabbath*, *Sun*, and other things, wnerewith he would palliate, they are not *Homogenial*, or of like nature; for nothing can make them clean in Gods Worſhip, being mans device and worſhip ſtill. Epi. p. 15 Goſpel for firſt Sunday in Lent, p. 12.

Again, The maintenance of theſe ſhreaddy and ſcrappy Prayers, from *gadding of the Soul*, is but a *gadding Argument*. We have ſpoken of the ground of ſhort and ſappy *Ejaculations* upon other ground, and nothing like the fooliſh Patches of the Maſſe-book. *Auſtin* tells us of the many Prayers that the *Iſraelites* p. 28. 29. Epi. 121.

lites made in the *Egyptian furnace*, and that they were short *Ejaculations*; but they would have continued them, but for their burthens: but men are forced to break off here, where there is no burthen, but the *Service-book* it self.

P. 33. Again, he hath a Plea from the *Leprous house*, wherein we are very willing to joyn issues with him; he confesseth that the old *Roman Liturgie* was like a *Leprous house*, the Plague was spread in it; but now it is *pitched, scraped, plaistered*, with *well-tempered* (or rather untempered) *mortar*, he should have said, that upon the deepest search, *no corruption can appear*; and therefore to be judged Clean by the Law; but there he goeth too far, and farther (we conceive) than most of the *Prelates* would do in a cold mood; yea, herein he is contradictory to himself, for he acknowledgeth scars and defects in it: And in his last Page of the *Survey of the Parallels*, he joyns in evidence with the Au-
P. 34. thor, in the discovery of Errors, and sueth for Justice: but if the
P. 33. Leprosie break out again, then no affection of our Communion may lodge it.

Now, to apply, As the house infected was utterly to be demolished, and the rubbish and ruines thereof to be carried forth into an unclean place: The Leprosie of the *Masse* he grants to be this fretting Leprosie, the pieces we have (though we have them not all) are the very same in another tongue. The Leprosie, of
Levi. 14. whose *matter, manner, & contagious effects*, we have fully proved;
43, 44, and the burthen of *Ceremonies* therein contained, and pressed on
45. mens Consciences, to have been, and to be still, abominable Idols. Then it will follow, that all the water and industry of the world cannot cleanse it, no more then the skin of a *Black-more*, or the spots of a *Leopard*, which God can only change, but will not do with matters or means of strange Worship; then, as rubbish they are to be cast out into an unclean place: Mark, *an unclean place*, not the meanest clean place allowed it, much lesse the *Sanctuary of God*. *Ainsw.* Upon this place a learned Author observeth, *That we are taught by this severe Judgement, to abandon all sin*, but more particularly, to abolish all Idolatry, and Instruments, and Implements of Idolatry.

Citing that place which might serve to clear this Point, if there were no more; *Ye shall also defile the Covering of the graven Images, and the Ornaments of my molten Images, &c. Thou shalt*

cast

caſt them away as a menſtruous cloth; thou ſhalt ſay unto it, Get thee hence. Upon the paſſages of the *Appendix* we ſhall touch when we anſwer the *Objections*: As for the *Parallel* which he vieweth, the Author will make it good.

Sect. We proceed then, under your Honours favour, to our ſuit againſt the *Liturgy*; without Controverſie, *it is the garment ſpotted with the fleſh*, condemned by the Apoſtle *Jude*, which Verſ 23.
ſome expound by that of the Apoſtle, to be *an abſtaining from* 1 Theſ. 5
appearance of evil; and ſo indeed, this were enough to aboliſh the 22.
Book. The beſt Expoſitors apply the place againſt the *Carnal Rites* and *Idolatrous Ceremonies, deviſed by men in Gods worſhip*; which, if the Papiſts were cleared (ſaith one) from the groſſeſt of their *Idolatry* and *Paganiſm*, would condemne them; and will not the retainment and maintenance exceedingly condemne us, that profeſs we are come out of *Babel*? To theſe *Rites* and *Ceremonies*, ſaith the ſame Author, as to that *ſpotted Profeſſion of Popery*, Dr. Willet
we ſhould not conform our ſelves, neither in *uſe* nor *opinion*, but decline in all things, the very ſhadow and ſhew of them. What can be ſaid more emphatically to the purpoſe? As God is to be admired in the leaſt of his Creatures as well as in the greateſt, (ſaith a Father) *Ita mente, Chriſto dedita, &c.* So a mind de- *Hier. Ep.*
voted to Chriſt, doth as well take heed of ſmall faults as of great, *Nepotian.*
eſpecially in Gods worſhip. The Hypocritical and Idolatrous *Jews* are not only rebuked and threatned for eating of *Swines fleſh*, contrary to the Law; but alſo, *that the Broth was found in their veſſels*. *Auſtin* comparing the ten Plagues of *Egypt*, with the Iſa. 65. 4.
ten *Commandements*, tells us, that the turning of the *water* into *blood*, doth ſignifie the *corrupting of divine worſhip by humane* *Queſt. 45*
and carnal Inventions of fleſh and blood. The Service-book and Ceremonies being ſuch, we have grounds to deſire, and your Honours to grant (as we conceive) *ejectionem firmam*, againſt them both. *Sarah* by Gods appointment, wills *Abraham* to caſt out *Hagar* and *Iſhmael*, the *Bond-woman and her Son*; and Gen 21.
why the *Mother* with the *Son*, for it ſeems ſhe offended not? Yes, 10.
it ſeemeth (as the Learned do obſerve) ſhe was an *Abetter* of her *Sons evil*: ſo the Service-book and the *Prelates*, the Cup and the Cover, the Mother and the Son, ſhould be caſt out together: That Riddle of the *Snow* and the *Water* may well be applyed to them:

Mater

Mater me genuit, mater quoque gignitur ex me.

My Mother brought forth me, and is brought forth by me: That proud Hierarchical humor in *Auſtin* the firſt, brought in the Lyturgy, and that Lyturgy hath brought out, and hath kept up to this day the Hierarchy: If Chriſt be King of, and in his Church, in a more glorious and eminential way (as who dare deny it in word) though too many do deny it in deed; then conſequently, without all controverſie, he muſt appoint his own *Officers*, *Government*, and *Service*. Now, there is nothing more inculcated, and laid home in the Book of God, than Chriſts *Kingly Office*, to which all are ſubject, and it is ſubject to none: We will but cite ſome few
Pſal. 2. 6. places of many, *I have ſet*, or *anoynted* (ſaith God) *my King upon Zion, the mountain of my Holineſs*, by which he meaneth his Church. Whence a learned godly Miniſter delivered within theſe few dayes, *that as Chriſt ſet up his Church, ſo it is his to provide for it*; To appoint, and no others, Offices, and Officers, and all religious Service or Worſhip, to which we are only to ſubmit, and to none others. Another Teſtimony from the Prophet *Eſay* ſhall
Eſay 9. 6 ſuffice, *Unto us a child is born, and a ſon is given, and the government ſhall be upon his ſhoulders, and his Name ſhall be called Wonderful, &c.* now, if God never took off this government from Chriſt his ſhoulders, nor Chriſt never gave it up, nor all the powers of heaven, earth, and hell, be able to ſhake it; then firſt it muſt follow (as the Spirit ſpeaketh) *that of the encreaſe of his government*
Verſ. 7. *there muſt be no end.* Secondly, it is every way as good by conſequence, That he will have no Service or Worſhip, but of his own Appointment. *Porphyrius*, who was a great *Necromancer*,
Lib. 5. de Præp. Evang. c. 6. (as *Euſebius* witneſſeth) doth tell us among other things, *That the Devils themſelves* (whom he calls Gods) *ſignifie unto their eſpecial ſervants, the Magitians*, Quibus rebus, &c. *with what things they are made to appear, what is to be offered unto them; what dayes they ſhould chooſe, and what ſignes and Images they*
Lib. 1. de Civit. Dei c. 16 *ſhould make*: Which Aſſertion *Auſtin* confirmeth, *Non potuit niſi ipſis primis docentibus diſci quid quiſque illorum appetat, vel quid exhorreat*; it could never be learned but by their Teaching (meaning the Devils) what every one of them deſireth, and what they abhor: Since the Devil then loves to be Gods Ape in every thing, and his higheſt Menial ſervants account it nothing but reaſon, that he ſhould preſcribe Orders in his own

House,

Houſe, and appoint what Service and Ceremonies therein as he pleaſeth; ſhall not the King of kings, and Lord of lords, and only he, appoint how, and by what means he will be ſerved in his own Houſe; this is the reaſon why the Service of God is called λογικὴ λατρεία, *reaſonable ſervice*, for ſo we tranſlate it, which might be more emphatically rendered, *ſincere ſervice, unmixed ſervice*, according to the Word; for ſo the Original Word ſignifieth, as the Apoſtle *Peter* calls the word, λογικὸν γάλα, *the ſincere milk of the Word*. Now, to draw to an end, we are forced in the bulk, to exceed our intention; We crave leave further of your Honors, to bind our Deſires with Three ſtrong Motives, for effecting of the Work, namely, from *Example* or *Pattern* for doing of it, from danger, if it be not done, and from the univerſal Covenant, binding every one in his place to the doing of it.

1 Epiſt. c. 2. 2.

CHAP. IX.

I. *Of the Pattern.*

FOR the firſt, as the Apoſtle willeth, to ſhew our ſelves to others *Patterns of all good works and words*; we ſhould make others good Examples matter of our Imitation: *brevius iter per exempla, quam per præcepta*, Pattern is a more compendious way than Precept: Good Examples from Gods People, have the force of a general Rule to apply: All the Reformed Churches, when God turned them from darkneſs to light, they expelled the *Prelates*, as the Officers of the Kingdom of darkneſs: and the *Popiſh Liturgy*, as a falſe Worſhip, and work of darkneſs. To paſs *France*, the *Low-Countries*, *Geneva*, the *Palatinate*, and others, be pleaſed to caſt your eye upon our Neighbour Nation of *Scotland* who have neither left root nor branch of *Prelate* or *Popiſh Liturgie*; and have not we the ſame Reaſons to reject both? It is an infallible Rule, both in Divinity and Polity, both in Church and Common-Wealth, *Ubi ſunt ſimiles cauſa & circumſtantiæ, ibi locum habet exemplum*; where there are the like Cauſes and Circumſtances, there Example takes place: the Cauſes why they caſt both out, were their offenſiveneſs to Chriſt, his Church, King and State; and hath ever Nation been ſo prejudiced, in all theſe particulars, as we have been? And have we not been, and are, partly yet environed with,

Tit. 2. 7.

Pareus in c. 11. ad Rom. p. 1114.

with a mantle wall of evil Circumſtances: as the *Prelates* aggravation of their Cruelty in preſſing of that Book, and other like ſtuffe, their inſolent domineering over Nobility and others; yea, their daring attempts, to ſet a-foot their interdicted power, and their ſupercilious inſultations, their proud words, and affronting attempts, vented by themſelves and their Prieſts, even now, when the hand of the Lord is lift up againſt them, which they will not ſee; but they ſhall ſee it: in this they are worſe than the *Egyptians* or *Philiſtims*, who were content (the Lord his hand being upon them) not only to let the *Ark of the Lord go*, but alſo ſent it up in the handſomeſt way that they could, taking *Egypt* for an example, in this their inſolent ſtriving againſt God and his Truth, they may be compared to the Peaſants of *Lycia*, whom the Poet feigneth to be transformed into Frogs, for their cruel and barbarous uſuage of *Latona*, of whom *Lactantius* alſo makes mention; but the Poet tells us, that for all the Metamorphoſis, they left not their old manners:

1 Sam. 6. 6.

Metam. Ovid l. 6.

lib. 1. de falſ. Religione.

Litibus exercent linguas ——
Et quanquam ſub aqua, ſub aquis maledicere tentant:
Engliſhed thus:
Their brawling Tongues, but ſetting ſhame aſide,
Though hid in water, under water chide.

Or: with *Du-Bartus*, in this poſture, they may be compared to *Lizards* or *Snakes*, cut in pieces:

Threat with more malice, though with leſſer might,
And even in dying, ſhew their living ſpight.

Or, as God ſaid to *Moſes* of *Pharoah*, that he *would not let his people go, no, not with a ſtrong hand*; that is, he will ſtand out with God; ſo do they, they will not let the *Ordinances* go, the *Liberty* of the *Miniſtry* go, they will not let the *kingdom of Chriſt* go, though *Gods ſtrong hand* be out againſt them; but as he fell at laſt, ſo ſhall they, & all their houſhould-ſtuff, and never riſe again: the *Scots* have put them in the Pond; let the love of the truth lead you, and their practice be to you as a *ſpeaking emblem* in the words of *Gedeon Look on me, & do likewiſe*. We will ſhut up the Point with a Parallel of loyal entertainment of Kings, in their Inthronization: the men of *Judah*, & the men of *Iſrael* contended zealouſly, who ſhould be moſt Officious in Crowning King *David*, though he was crowned before Judah *annointed him King over them*, and

Exod 3. 19.

Judg. 7. 17.

Iſrael

Israel did the like over them; and to bring the parallel nearer home, what pious emulation was between us & our brethren, the *Scots*, to set King *James* of blessed memory upon the Throne of *England*? they might both deservedly say (for they shewed it in effect) that they were his *flesh and bone*, as *Israel* said to *David*, *he was no stranger*, as the Scripture hath it, *but a King from among his brethren*; never King was received with greater concourse, higher magnificence, and more applause; this made the Kingdoms, as *Jerusalem*, as a City compacted in it self, which the *Septuagint* translateth, μετοχὴ ἀυτὸ ἐπ' ἀυτὸ, a *participation*, or *communication together*, often indeed attempted, but never effected till then, but now (blessed be the Name of God, in a more *loving league, and stricter bond* than ever, contending who shall do God and his Majesty that now is, most service: shall we not then joyn with them heart and hand, in bringing the *Lord Jesus, the King of glory, into his Kingdom?* he hath shewed himself no stranger amongst us, but done great things for us; but to the woe of our hearts, we have used him too long like a stranger, in keeping him at doors, and the door upon the hinges. Now, let us *set open the gates, and bring him in with triumph*; which will never be done so long as the Prelacy and the Liturgy, or either of them keep the house; *Non patitur regni socios*, Christ will have no consort in his Kingdome, much lesse an Antichrist; Christ bare many calumnies and injuries from the *Jews* at his arraignment under *Pilate*, and past by many things, not answering again; but when *Pilate* came to meddle with his Kingdome, he would not let that pass, but freely avouched it; *Art thou a King* (saith *Pilate*) *thou sayest I am*, answered *Christ*, *and to this end was I born, and for this cause came I into the world, that I should bear witnesse unto the Truth*: of which words *Paul* giveth this testimony, *that Christ, before Pontius Pilate, witnessed a good confession*: which words of the Apostle have two remarkable things in them. First, that Christ hath a Kingdom, which he will vindicate, in despight of all opposing power; wherein he will have his own Officers, Government and Service, to take place. Secondly, that this course must continue till the *coming of the Lord Jesus*, and every one that is of the truth, especially Ministers and Magistrates, must maintain it, as they will answer it at that day; for this work, God hath brought you together;

2 Sam. 24. 5.
2 Sam. 5. 1. Deut. 17. 15.
Ps. 112. 2.
Rev. 3. 20.
Joh. 18. 37.
1 Tim. 6. 13.

and if you ſhould divert this work, ſo exemplified, & expreſſed by Command, which God forbid) then might Chriſt ſay unto you, as *David* to his *Kindred*, ye *are my brethren*, ye *are my bones and my fleſh*; *wherefore are ye the laſt to bring back the King*? Wherein, if you will not be faulty, but intend as we verily hope you do, *to bring back the King*; then let it be your ſpecial honour, *to make the paths of the Lord ſtreight*, by removing of that *rubbiſh*, *that the King of glory may enter in*.

2 Sam 19. 12.

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Craſſi filius.

The ſecond *Motive* is from the *Danger* of not removing of the Service-book. *Danger*, as all knows, is the ſtrongeſt motive to cauſe a people or Nation to take heed: Hiſtories report, *that danger hath made a dumb man ſpeak*. The danger from this Service-book may be looked upon in a twofold reſpect, namely, *a priori*, from that which is *paſt*, and *a poſteriori*, from that which is like to *enſue*; the former may alſo be looked upon in a way of prophecie, or in a way of performance, the men and ſervants of God, to whom he was pleaſed to reveal himſelf in more than an ordinary way, eſpecially in time of perſecution, or ſome preſſure lying upon them, have foretold, how the houſe of *David ſhould wax weak*, *and the houſe of Saul ſhould wax ſtrong*, that is, Popery ſhould make head, and the truth of Chriſt ſhould ſuffer much, and many in tryal ſhould forſake it; according to that of *Simeon*, *a ſword ſhall pierce thorow thine own ſoul alſo*, *that the thoughts of many hearts may be revealed*, Luk. 2.35. where by the ſwords piercing of the ſoul, according to all the ancient, is meant the wounding ſorrows of the Mother of Chriſt at his ſufferings, and by the revealing of the thoughts, is meant the diſcovery of ſome ſtumbling or taking ſcandal at his death, *Chryſoſtome*, *Auſtin*, *Origen*, *Ambroſe*, *Theophylact*: and what is the ground of all this but theſe dregs of Popery now in controverſie, and the hurtful Hierarchy, one of theſe upholding another? a godly and famous Miniſter preaching to the baniſhed beyond Seas in Queen *Maries* time, that *Gods anger was much provoked againſt England*, *for ſlackneſs to reform*, *when they had time*, *place and power*; and ſo it was indeed: for he caſt back that partial reformation into the flames of *Antichriſtian tyranny*, & gave many up unto fearful *Apoſtacy*: Further the good man ſaid, it ſtood them upon to look to it, and to be circumſpect for fear of after-claps, meaning that a partial reformation would not ſerve. God will

will never indure (as hath been said) the *post and threshold* of *Baal*, and his to stand together, the like more fully was delivered by Master *Rogers*, that honourable *Proto-Martyr*, in his daies, when the Gospel should be established in *England*, *if the Kingdome of Antichrist were not utterly exhibited, and total reformation made in Gods worship, that our persecution should be greater*, and our trial hotter, than in the daies when he and others suffered; If we will not remove that which is an abomination to God, as this Book is proved to be, it is just with God to cast us away. One more of this kind from a Peer of this Land, who on his death-bed cried, *Woe to England, because they turned all their Religion into policy*: dangerous experience hath taught us the truth of these predictions. for from that halting reformation after Queen *Maries* death, wherein we pleased our selves with *Agrippa* his almost, in the original ὀλίγῳ, but a little, the *Babylonian* and *Edomites*, *Prelates* and *Jesuites*, under the favour of their Canons, got at length such footing, and made such head for Popery, *Arminianisme*, and that especially, by casting the *Nilus* of that Service-book to swell, and heating the furnace of persecution, that Religion and Policy, the two *twins of Gods favour*, were grown like to *Archimedes* his *tomb*, *so over-grown with thorns*, that it could not be found; yea, the *woman* in the *Revelation* was brought again unto that straight, as to think on nothing but of flight to the wilderness: And further, how nigh were our neighbours and brethren the *Scots*, to the pits brink of ruine, both of Religion and State, and that by remitting of these Synonial Prelates, and the Trojan-horse, the Service-book to enter, out of which, if God had not beaten the brains, we were like to have had a new *Babylonish captivity*; yea we may both truly say with *David*, *There was but a step betwixt us and death*; had not God set in, as a present help in our distress, and rescued you & others, the men of his right hand, in the very neck of need, our enemies (as the *Psalmist* hath it *had swallowed us up alive*.

Act 26. 18.

Tul. Cap. 12. 14

1 Sam 20. 3.

Psal. 124. 3.

As we are gone thus far with the danger past, and partly present; so we desire your honours leave, to present the appearance (as we conceive) of future danger and that partly to the Church and State in general, and partly more particular, to your selves, if this Service-book be not removed: to make both these dangers more visible, let us compare our

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preſentment with the ninth Poſition of *Sions* plea, in theſe words, *If the Hierarchy be not removed, and the Scepter of Chriſts Government (namely Diſcipline) advanced to its place, there can be no healing of our ſore, no taking up of our controverſie with God, yea our deſolations, by his rareſt judgements, are like to be the aſtoniſhment of all Nations.*

As the parts of the Poſition are ſoundly proved, ſo the ſame may be ſaid of the Service-book, and the very ſame Arguments concerning our danger will ſerve the one as well as the other; wherefore we intreat your Honours to review the Poſition, and its proofs; the Hierarchy and the Service-book are reſembled already, to Mother and Child, ſo may they be two twins, begotten and born of Pride and Superſtition, nurſed and brought up in the lap of Covetouſneſſe; theſe twins are *born together, live together,* and *muſt dye together:* a great Judge returning from the Circuit of the Emperours ſervice, and hearing his wife to be alive, replyed, *ſi vivat illa, morior ego,* if ſhe live, I am dead: ſo if they live (we mean their callings) then our life may prove worſe than death. God will bear with many ſins, in a people profeſſing Chriſt, but with keeping Chriſt out of his Throne, by intruding Officers and a ſuperſtitious worſhip, he will not bear, eſpecially of a long continuance; but will be avenged of ſuch a people, if they be as the *Apple of his eye,* witneſſe *Samuels* ſpeech to the *Iſraelites,* who beſides their deſiring a King before the Lords time, were faulty in many other things, as appeareth, verſe the 20. yet he telleth them, *If they, and their King, will follow the Lord, they ſhould both continue* (for that is the beſt reading) where by following the Lord, is meant, eſpecially the *ſerving of him according to his will:* but if they ſhould turn aſide from following the Lord in a corrupt way of his worſhip, then the hand of the Lord ſhould be againſt them, as it had been againſt their Fathers, *yea they ſhould be conſumed, both they and their King*; and as *Samuel* to terrifie them, called for thunder and rain; ſo we have felt both thunder and rain, Judgement yet mixt with Mercy, both from the mediate, and immediate hand of God, and do feel it at this preſent, and to the end we ſhould clear his Houſe of corrupt worſhip. The yoak of the *Philiſtims* was never removed from the neck of the *Iſraelites*, till they put away their ſtrange Gods, and *Aſhtaroth* their

1 Sam. 12. 14, 15 20, 25.

Verſe 17.

ſpecial

ſpecial Idol: But when their humiliation was joyned with Reformation, then the Lord gave, not onely deliverance, but alſo Victory over, and freedom from their enemies. 1 Sam 7. 3, 4 &c.

II. *From the danger of not doing.*

A word now of the particular *Danger*, whereof we make bold to give you notice; as God hath honoured you, in calling you to be the Reformers of Church and State, ſo the *work is great*, as *Nehemiah* ſaid, and the *danger* proportionable, if it be neglected. When God putteth his ſelect Servants upon high employments, whether they be Magiſtrates or Miniſters, knowing beſt their weakneſs, and the many impediments: he puts them on ever anon, to be couragious, not to fear or be afraid. and the ground of all is, *Have not I commanded you*? So the Lord giveth the Prophet *Jeremy* a charge *to ſpeak all that the Lord ſhould command*, and backeth it with a threatning, *Be not diſmayed at their faces, leſt I confound thee*, both the *Hebrew* and the *Septuagint* hath it, *Leſt I make thee afraid*. *Saul* his diſobedience in ſparing *Agag*, *and the fat of the cattel* (notwithſtanding all his fair pretexts) with the fearful puniſhment inflicted by God upon him, may be a terrour to all *men in place*, that they do not the work of the Lord by halves, and quarters, but that with *Caleb they follow the Lord to the full*. The Lord hath laid his Command upon you, to put away the Excommunicate thing, and to cleanſe his houſe of Idols, and Idolothites, and bleſſed be that God whom you ſerve, ye have begun, by your Edict, though men of diſobedience hinder the work: but follow home the work, we intreat you, and remember thoſe *Achans*, but above all, put away that *Aſhtaroth*, the Service book, for that we may well call *Fundi noſtri calamitas*, the very Caterpiller of Gods Husbandry. To ſhut up this Motive from the point of danger, be pleaſed to take notice, how God bears in upon *Moſes*, that great Commiſſion to *Pharaoh*, to let his people go, and that both by words and ſignes, namely, *by turning his Rod into a Serpent*, his *hand made leprous*, and the *waters turned into bloud*; which were not onely to confirm him in his meſſage, againſt the fear of his adverſaries, but more particularly to teach him, that if he withdrew himſelf, in part, or in whole, from the work, the Plague of Leproſie, of Blood, and Biting

Sect. Cap. 4 19. Joſh. 1. 9. Jer. 1. 17. Num. 14. 24. Exod 4.

with Serpents, ſhould be upon him, yea, God put *Moſes* upon a preſent trial of Obedience and Faith, by cauſing him to take the Serpent by the tayl, notwithſtanding of the danger to be bitten by it: we ſpeak to the wiſe, who can apply it better than we.

CHAP. X.

Of the Covenant.

THE third Motive for removal of the Book may be taken from the *Proteſtation* dated *May* 5. 1641. Confirmed, ſent abroad, and ſolemnly ſworn unto; yea, and bound up with a publick Covenant, on the publick day of Thankſgiving, by Miniſters and People, ſo that it is an inviolable Covenant ſtricken between God and us, like unto that in *Nehemiah*, which is there called *a ſure Covenant, a written Covenant, to which our Princes, Miniſters and People ſeal unto*, from which we cannot depart, except we will incur that fearful judgement threatned againſt Covenant-breakers, Emblemed out unto us in Scripture, by dividing of the Sacrifices, and cauſing the parties to go *betwixt them*, admoniſhing, that God will ſo divide them in his wrath, if they forſake the Covenant: The ſubject of the Covenant conſiſteth of three parts: In the firſt we are ſworn and tied to maintain all the Rights of Religion, King and State: In the ſecond to oppoſe all Perſons and things, that do oppoſe the three former mentioned, and more ſpecifically, to oppoſe with all our life and power, all Popery and Popiſh Innovations, which Expreſſions are thrice mentioned; once in the *Proteſtation*, or *Oath*, and twice in the *Explanation*: The third and laſt piece of the ſubject is the *Peace* of the three Kingdomes, *England Scotland*, and *Ireland*, which we by *Oath* are alſo bound to maintain: Hence two Arguments will offer themſelves; one more directly, and the other by way of conſequence.

Nehem. 9. 38.

Pſal. 15. 4.

Gen. 15. 17.

Jer. 34. 18.

Sect. For the former, if all *Popery*, and *Popiſh Innovations* are to be oppoſed, then it will follow, that the *Service-book* and *Ceremonies* ſhould be oppoſed, and by conſequence, by your Authority aboliſhed, *Verba Statuti ſunt amplianda, non reſtringenda*, the words of Acts and Statutes for good, and againſt evil, are to be taken in the largeſt extent: but the words themſelves

are

are universal enough. Now, that the *Service-book* and *Ceremonies* therein contained, and pressed upon mens Consciences, are *Popery*, we, and many others have cleared; yea, they are *Popish Innovations*, *Nam omnia quæ a Christo non sunt, nova sunt*, all things that are not from our King Christ in his worship, are meer Innovations, as *Tertullian* was wont to call *Praxeas*, *hesternum Praxeam*, a yesterdaies upstart: so one, and all of them, are Exotick & upstart things. It is true indeed, by the malignity of the Masters of those *Ceremonies*, the bulk was increased, and would have been like *Crocodiles*, who grow so long as they have a being; if you had not come in place of the *Tetyrites*, a creature terrible to the *Crocodiles*, which leapeth upon their backs, and brings them to the shore; but otherwise for the kind, they are all, *non ejusdem farinæ, sed furfuris*, the same kind of *Bran*; and as the woman said of the *Foxes*, *If one be good, all are good*. For the further confirmation, that they are *Popish*, we have proof from that Treatise of *Ceremonies* annexed to the *Service-book*: in some antient Copies we have read, *that they thought good to retain some Popish Ceremonies*; but in another Copy they call them, *the old Ceremonies retained still*, all one in effect.

Cant Prax.

Plin lit. 8. c 25.

Bible in the *Dutch* letter, *Anno* 1561

The latter Argument, from the *Protestation*, by way of sequel, is from our mutual Covenant and Oath, joyntly and severally to maintain the peace of the three Kingdoms, which is impossible to be done, in the opinion of our Brethren the *Scots*, without Identity of Discipline and Worship; witness the very words of the Arguments by the *Scotish* Commissioners given to the Lords of the Treaty, perswading conformity in these, to be the chief meanes of peace. Sect.

We will transcribe some passages, for all we cannot, leaving the thing it self to your Honours review. *It is* (said they) *to be wished, that there were one Confession of Faith; one form of Catechisme, one Directory for all the parts of Gods publick Worship: as Prayer, Preaching, Administration of Sacraments, &c.* Page 2.

The Arguments that they use, are first, from the Conjunction of *spirit and presence*, both of *great and small*; *of Assemblies in the Courts, and other where*; *where there is oneness of worship: but by the contrary, there is division, where the worship is diverse.*

Secondly, *Unity of worship will extinguish those Nick-names*; *as Puritanes and Sciſmaticks, put upon Professors.*

Thirdly

Thirdly, *This will make the Ministers of both Nations, with face to face, labour strenuously, and chearfully to build up the body of Christ.*

Pages 3,4. Fourthly and lastly, *This will break the back of the Recusants hope of bringing* Rome *into* England, all which works strongly for peace, the sense whereof we cite; though not the very words: But *if this unity of Worship be not* (say the Commissioners) *there is no unity in* Policy, *or Church, to be looked for:* for as all the former combustions, and stormy tempests, formerly arose from that Popish Service-book, born it upon them, whereby all the three States were much indangered: so they professe in plain terms, *that their* Reformation *so dearly bought, shall again be spoiled and defaced from* England;

Page 8. *and whatsoever peace shall be agreed upon, they do not conceive, how without* Reformation *it shall ever be firm and durable:* for that Service, Government, and Officers, being none of Christs: but the main evil, and the cause of all evil in the three Nations: That Maxime observed by the Commissioners, we may fear will prove too true; the same causes will not fail to produce the same effects: witness *Simeon* and *Levi's digging thorow the wall*, that is, the present conspired Plots of Treason, like to blow up all, if they be not hindered, even when you and your brethren are making up the breach: Now as we are tied by Oath to the preservation of this Peace, according to our Power; We can look for no peace with God, nor blessing from God, if we give way to that, or suffer that, according to our power, that breaketh this peace. They say in the Preface of the Ceremonies, *that without Ceremonies it is impossible to keep Order, or quiet Discipline in the Church.* So we reply, that Mans Ceremonies in Gods Worship, will spoil the peace and quietnesse, both of Discipline and Worship, witnesse the putting of the Ark upon the *Philistims*

Apoph. 66 Cart, though it was a new one. *Erasmus* telleth us, *quod mala non sunt tantum abolenda, sed etiam quæ speciem mali in se habent* things evil of themselves, are not onely to be abolished, but those that have in them appearance of evil. In all this, Noble Senators, We take not upon us to put uncouth glosses upon your Edicts, but under favour, we use the words without forcing, to overturn that which crosseth the Truth and peace of Religion and State: as means conduce to the end, so impediments frustrate the end, if they be not removed.

And

And now ſince (under favour) We have preſumed to inlarge our ſelves in this point o Peace, We beg leave of your Honours to ſpeak a word or two of the Improbabilities of Peace here among our ſelves, without removal of that ſtumbling block, the Service-book, People can worſe be without the Ordinance, than without Liberties, Lives and Being. When *Pompey* the Great was about to ſupply *Rome* with food, in a great Famine, the Maſter of the Ship told him, when he went abroad (a great Storm appearing) that he could not ſayle and live. *Pompey* replyed

Πλεῖν, ϖλεῖν ἀναγκαῖον, ζῆν οὐκ ἀναγκαῖον.

There is neceſſity of Sayling, but not of Living: and in this caſe what ſhall they do? for with this Mock-ordinance, or Will-worſhip, of the *Service-book*, they dare not joyn: *There are ſuch multitudes of people* (ſaith *Smectymnuus*) *that diſtaſte this Book, that unleſſe it be taken a courſe withall, there is no hope of any mutual agreement, between Gods Miniſters and their people.* We will ſay no more of this, but let the ſudden tumult raiſed by that Make-bate *Service-book* in *Scotland*, be a ſeaſonable Caveat to us and all other Nations, to ſtrike with Authority, leſt that which ſhould be done with the Right hand, be done unhappily with the left hand.

Here might be place for another Motive, namely, from the reward, *ſed rectè feciſſe præmium*, to do nobly is reward enough, God employeth not man, *propter indigentiam, ſed propter munificentiam*, to much for any need of him, as for honouring of him, by that employment: up then, as the Lord biddeth you, your Honour ſhall be blazoned through the world, you ſhall be called the *Saviours* upon *Mount Zion* in ſetting Chriſt on his Throne, and the Kingdom ſhall be the Lords.

Anſwer of the Surplice.

WE had almoſt forgotten to ſay ſomewhat of one rag of the *Ceremonies*, namely, the *Surplice*, of all the *Idolatrous Rites* not leaſt, yea, worſe (we dare averre) than that Plague ſore-clout which was ſent, as ſhould appear, to infect Mr. *Pym*, and the reſt of the Houſe; for this rag is ſo infectious in Gods worſhip, that many thouſands of Gods people dare not joyn with it, and that upon good grounds, as

ſhall appear: for as it hath been argued againſt all the rabble of the *Ceremonies*, it is mans device, and hath been an Idol in Gods worſhip.

Therefore in the worſhip of God it muſt be an Idol ſtill. The Antecedent no man will deny; for it hath been the Maſter Idol in worſhip amongſt the *Papiſts*, ſanctifying all other Idols, and without which, it is unlawful to *officiate*.

The conſequent is as clear from induction of particulars, as hath been inſtanced from groves, and things of that nature, yea, from the Brazen Serpent, though of God his Inſtitution: now according to the rule of Art, either let the Defendant give an inſtance *extra propoſitum*, beſides the thing in queſtion; or acknowledge the truth of the Conſequent without contradiction.

This hath been a grand Inſtrument of much miſchief againſt the Miniſters and People of God, as we can ſhew at large, depriving the people of their faithful Miniſters, and the Miniſter and theirs of all means of livelihood. The unlawfulneſſe of this *Babyloniſh Garment* will further appear, if we look to the original whence we have it.

Galleſius. We muſt either have it from *Heathen* Rome, which in her Idolatrous ſervice did Apiſhly imitate *Aaron* his garments, as it is inſtanced in the reign of *Numa*, 800. years after the Law; or we muſt have it from the *Druides*, the mad *Heathen Prieſts* amongſt the *Gaules* and *Britains*, or from the *Antichriſtian Rome*, as we have indeed, it being one of the *Popiſh Ceremonies* retained: or laſtly, from the Prieſtly attire of *Aaron*, which *Heathen* and *Popiſh Rome* hath impiouſly followed, denying thereby the Lord Jeſus to be come in the fleſh, who with his graces was typified out by thoſe goodly and beautiful garments, which being ſhadows, are done away, and Chriſt
Col. 2. 17. the Body is come; for us then to imitate them in this fooliſh Relique, or to deviſe a Prieſtly garment of our own head in Gods worſhip, is to rob Chriſt of his honour exceedingly, and to make our ſelves deeply guilty of will-worſhip: Had not God himſelf clothed thoſe garments in the *Law*, with a particular and punctual command for matter and manner, they had been fooliſh and ridiculous things: they made the holy
Exod. 39. 1. garment (ſaith *Moſes*) as the Lord commanded, which later words, as the Lord commanded, are repeated, as the learned
Simler.

ned obſerve, nine ſeveral times in this Chapter, intimating that they did not ſwerve one jot from Gods direction, teaching all Gods ſervants thereby, as the learned apply it, *ut ſe contineant intra limites verbi Dei*) that they contain themſelves within the limits of Gods Word, and bring nothing into the ſervice of God of their own invention: for the Apoſtle calls that, ἐθελοθρησκεία, will-worſhip: this being ſo, it appears what evil workers thoſe *Miniſters* are, who with an high hand do diſplay this Banner of the Man of Sin againſt Gods own face in the time of his worſhip, interpoſing betwixt Gods preſence, and the worſhip, and diverting of the bleſſing upon the worſhip, for *Moſes* is ſaid to bleſs the work of the worſhip, upon this ground, becauſe *he ſaw it done, as Jehovah had commanded.* The *Hebrewes* adde, and that truely, that becauſe of this, the preſence of God was in it.

Pelarg.

Simler.

Exod. 39. 43.

Iſa. 20. 22.

Wherefore we humbly intreat your Honours, as ye would have God to be in his worſhip, and his bleſſing upon it, and upon you and us in a perfect hatred of that *menſtruous Cloth* and *Garment ſpotted with the fleſh*, to caſt it out, and all the reſt, as Careaſes of abominable things: bnt withall, we intreat you, to ſet the Maſters of the Wardrobe on packing with them.

It is obſerved as a cuſtom among the *Papiſts*, that they bury their *Prelates* in all their Pontifical robes, of which a learned Divine tells us, he could give no reaſon, except they meant they ſhould do ſervice when they were dead, that had never done any thing alive. If your Honours will lap up the *Prelates* in the ſear-cloth of their own Surplices, and intomb them in the Tabernacle of the Service-book, imbalmed with the ſtrange ointment of their own Ceremonies, and bury them under the *Oake* that is in oblivion, as *Jacob* did the Idols of his family, and as our neighbours and brethren have done with the like ſtuffe, then the fear of you ſhall be upon all your enemies, and the child that is to come ſhall bleſſe God for you.

Gen. 35. 2. Verſe 5. Joſ. 2. 9.

CHAP. XI.

The Objections.

NOw, we come in the laſt place, to remove ſome *Objections*, which we ſhall ſhew to be of no great weight, and therefore we uſe the fewer words.

1 Object. Sect. The first is from the antiquity of the Service-book, to which Doctor *Hall* and others have received an answer by *Smectymnuus*; but say it had *Antiquity* without *truth*, it were no better than a *custome of error*, *Et nullum tempus occurrit Deo*, there is no prescription to the King of Kings.

2 Object. Sect. The second *Objection*: *Many good men have used it, and liked it well*; for answer, *Testimonia humana non faciunt fidem*, Mans approbation is not current of it self, but as it buts upon the faithfull witnes, otherwise it is an inartificial argument, as *Locicians* call it; the *Patriarches* used, and did many things that were not approveable; some good Kings of *Judah*, as *Amaziah*, and *Jehosaphat*, tooke not a way the *High places*: were they any whit the better for that? yea, the suffering of them is set up as the Kings fault; it were better to follow *Hezekiah* that took them away. Master *Wommock* alleadgeth for the *Service book*, that *Rome* is not demolished in the first day, & so we alleadge against it, that good men in mending times, did either see as far as their *Horizon*, or at least as they durst. So we have more light, and are set upon their shoulders, therefore it is both sin and shame for us not to see more, and do more than they did: *Hebeziah* did more than *Jehosaphat*, and *Josiah* more than they both.

1 King 14 41. 22 3. 2 King 18. 4. to 9.

3 Object. Sect. Thirdly, it is objected, *that it hath many good things in it*; that is answered already, the *Alcoran* and *Talmud* have many good things in them: yea, the *Apocrypha* Books have many excellent truths in them, are they therefore to be presented in Gods worship.

4 Object. Sect. The fourth objection is from a *more convenient course of correctings of it, than of cashiering of it*. For answer, what King or State did ever yet thrive in moyling and toyling themselves, to make clean the Popes leprous stuff, to bring it into the worship of God; but all that ever prospered in that work, made utter exterpation. Popes will be content to hear of reformation, and give order for it to their Cardinals, but they are joyned to their Idols, and God speaks of *Ephraim let them alone*.

Hos. 4 17.

Secondly, this is not Gods course in reforming of his House. as the rubbish of the Leprous house was to be cast out into an unclean place, as hath been said: so polluted pieces of Idolatrous Service, are not to be brought by any cleansing, into the House of God; God commandeth his

Rev. 14. 13.

people

peop'e to throw down the Altars of the *Canaanite*: where under Altars are comprehended all other abominations; they were not to ſet a new trim upon any of them, but becauſe they obeyed not the Lord, they ſmarted for it. Bleſſed be God, who hath put it into your hearts, to ſtrike at *Altars, Railes, Pictures, Croſſes, and all the Popiſh Idols*; we are in good hope you will not leave a Popiſh Relique in the Land, neither in Church or Street, and then we may beſure there ſhall no *Canaanite* dwell in our Land: this *ſcraping* and *picking* that Maſter *Wommock* ſpeaks of, will be no better than *paring of the nayles*, and *ſhaving of the hair*, which as the Great *Turke* ſaid of his Army, *will quickly grow again*; yea, and grow again the faſter too: good medicines in natural things may be extracted out of rancke poyſons, but ſo cannot pure worſhip out of things polluted, being mans inventions, therefore the Prophet *Eſay* tells us, that nothing will ſerve, but the caſting away of the polluted thing, not cleanſing of it. Judg 2, 2. Eſa. 30 22

5 Object. Sect.

The fifth and laſt Objection, is from *Acts of Parliament*, which the *Service-book-men* make their ſtaff of their confidence; and yet in truth, being well tryed, it ſhall be found, that they abuſe the ſtate, and conſciences of men moſt groſly. Doctor *Hall* and others, ſtrike much on that ſtring, as *Parliamentary Acts, peremptory eſtabliſhment*; yet they make but very harſh Muſique. A man would think that Doctor *Hall*, being a learned Divine, would firſt have laid this *worſhip* of *Liturgy* in the *ballance of the Sanctuary*, and tryed the weight of it there: and if it had proved too light, (as ſurely it would) then to have counted it a piacle againſt God and man, to offer to make up the weigh with humane Lawes. It is not unworthy your remembrance, how one of the latter brood of the *Scotiſh Prelates*, alledging, or rather miſ-alledging before our late Soveraign King *James*, ſome *Act of Parliament* for the eſtabliſhing and maintenance of the *Prelacy*, the King asked a Noble man being by, being a great *Legiſt*, an Officer of State, what he thought of thoſe *Acts?* The Noble-man replyed, *That it went never well with them, ſince their Church-men laboured to be more verſed in the Acts of Parliament, than in the Acts of the Apoſtles.* But to the matter, for all this cry, we are more than half confident they ſhall have but little wooll for the *Service-booke*, from the Acts of

State,

State, when they are well looked into. We know not any colour of confirmation for the *Service-book*, except that Stature prefixed to it, which how little it maketh for it, let the words of the Statute testifie, of which we shall set down those that are most pertinent; for it is needless to write them all. In the fifth and sixth years of King *Edward* the sixth, an Act was made for the establishing of a Book, called, *The Book of Common-Prayer*, the which was repealed in the first year of Queen *Mary*, which Statute of repeal was made voyd by this same Act the first year of Queen *Elizabeth*; and that the aforesaid Book, with the alterations and additions therein added, shall stand and be; and all *Ministers* shall use the said Book, authorized by *Act of Parliament* in the said fifth and sixth year of King *Edward* the sixth, and no other. This is the sum of the Statute, in relation to the Subject, namely, *What Service-book is it that the Statute establisheth*; and for any thing we can see, there is not one passage or tittle for confirmation, or establishing any other *Service-book*, but that of King *Edward* the sixth; divers Ministers in King *James* his time urged with subscription, answered the Prelates, *True it was, that if they refused, they should make themselves transgressours of the Laws of the Kingdome, in subscribing to another Book than that, established by Law*: the Prelates in pressing this subscription, forced two Statutes, namely, the Statute alleadged by the change of the Book; and also another Statute requiring no subscription, but barely to the *Articles of Religion*, which only concern the *Confession of true Christian faith, and the Doctrine of the Sacraments*.

1 *Eliz.* c 1.

13 *Eliz.* cap 12.

Now, to come to further answer; let us grant by way of Confession that there were an Act, or Acts for ratifying of the Book, which in *terminis* we cannot see, (as Statutes use to be expressed) yet by the Law of charity and duty, we hold our selves bound to believe, that a State professing the truth of Religion would never inact so, for a *Service-book* of mans device, as that it might be a snare to the People of God, having other ends; as a kind of *uniformity, supply for want of Ministery, and bringing Papists to the Church*, but not to press it in the bulke beyond the sphear of any mans Conscience, witness a Rubrick in King *Edward* the sixth his Book; but give it to speak as punctually for the Book as they would

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have

have it, shall it be simply good? for that, it is only in the power of a divine Statute simply to make a thing good; all *Divines*, *Humanists* and *Lawyers* that have written on the Lawes, concurr in this *Maxime*, *Omnium legum inanis censura, nisi divinæ legis imaginem gerant*, the power of all Lawes is voyd, except they bear the impression of the law of God: the Orator gives a reason for it, *Lex divina omnium legum censura*, the divine Law is the standard of all lawes, yea, a thing evil in it self established by a Law, becometh worse, as the learned tell us, it becometh *armata injustitia*, an armed injustice, or with *Lactantius* to the same purpose, *Legitimè injurias inferre*, to do injury in the form of Law, just with the Poet, *justque datum sceleri* ----- well Englished, and licenced.

Auguſt de Civit. Dei lib. 9. Cic. lib. 3. de Repub.

Lib 4 Inſt. Lucan lib. 2. May.

Which truth also is cleared from divine Authority: the *Psalmist* complaineth of the injurious evil done upon Gods Church and People, aggravating it from this, (that is it *was framed by a decree*; which place, the Authour of *Zions Plea*, applieth very pertinently to the *Hierarchy*, proving it to be the Master-sin, wherewith the Church and State are pestered, and for which especially, God hath a controversie with us, because it is decreed by a Law; and as a Law for the *Hierarchy* proved of no force to keep it up, no more than the late Lawes of *Scotland* could uphold their *Prelates*: so grant that there were a Law for the *Service-book*, the thing being naught, what could it help it? Within these hundred years there was a Law in *England*, for the *Popes* supremacy, say that were not repealed, stood it either with Reason, Religion or Loyalty to submit unto it? Yea, some fragments of Laws are yet unrepealed in this Land, that no judicious man will obey: neither have we alleadged those evidences upon this suspition to encounter with any Statutes; but to stop the mouths of those men, who would make the Statute-Law a blind guide, under which their unlawful callings, and superstitious service, might march furiously against the word of truth.

Psal. 94 20.

Now, to come to an end (for we are sorry we could be no briefer) we will only answer this *Quer*, consisting of these two heads: First, whether we do approve of any *set prayer*, in a more private way: And secondly, whether we do approve of any *set Liturgy in publique*? to both these we answer ingenuously as we think; and for the former, we do think

Sect:

that

that parties in their infancy or ignorance, may use *formes* of *prayer*, well and wholesomely set, for helps and props of their imbecility, yea, riper Christians may do well to read such profitable formes, the matter whereof may by setting of their affections on edge, prepare and fit them as matter of Meditation the better to Prayer; but for those parties so to continue without progress to *conceived Prayer*; were as if children should still be poring upon spelling, and never learn to read; or, as if children or weak should still go by hold, or upon cruches & never go right out. We may say of *set-prayer* used for infirmity as *Divines* say of the *legal Ceremonies*, in the *interim*, that they were tolerable, not necessary; and so whatsoever is, or may be said in the behalf of it, is not so much (as we conceive) for the commendation of it, as for the toleration of it for a time; and for giving satisfaction to scrupulous consciences, for the warrantable use of it in case of necessity.

Sect. To the second head; for a *set form of Liturgy in publique*, we answer, that with all the *Reformed Churches* we do allow a *sound form* of *set-liturgy*, as an exampler, or president of our preformance of holy ordinance, but so that none should tie himself, or be tied to those *Prayers*, *exhortations*, and other things, in the *Lyturgy*, much less should it be violently thrust upon any Minister or People; which proves in very deed a limiting of the spirit, especially, in a Minister able to pray in & by the Holy Ghost, yea, it a very transplantation of the Essence or Nature of Prayer, wherein the words are to follow the affections, and not the affections the words, as it doth in the best set formes; but for our *Liturgy*, what can be said for form, or hath been said, that cannot be said for the *Popish Liturgy*, but the clothiug it in another tongue? yet this is pressed under great penalty, upon all the Ministers; who if they had the tougues of Angels, they should not pray till every rag & remuant of that be said. To shut up the business, if this Liturgy *aque caput mali*, being the head peece of our evil, be put away, we should have no more ado about such a Liturgy, than the Masters of the *Synagogue* had, when after the reading of the Law and the Prophets, they desired *Paul* to preach, where without question, as the learned observe, Prayer was not wanting.

Canon 38.

Act. 13. 5.

Calvin.

FINIS.